

Unpublished Jottings by Nina van Gorkon

Below are unpublished Jottings by Nina van Gorkom before her death on 31st December 2023. They are mostly taken from Zoom discussions. They are unedited.

Saturday discussion XXXI, 6

nina

05/01/21 [#167577](#)

Dear friends,

Sarah: Each moment of seeing or hearing is conditioned. No self that can change the nature of that condition. What is it, Jotika, that makes a choice?

Jotika: The will.

Sarah: That is thinking. There are just different cittas and cetasikas. Each citta is conditioned, no “I” who makes decisions.

Akhil: I always think of concepts, why do I not remember the present moment?

Sarah: For how long are you used to the conventional world? “I” is a fantasy, because there is no “I”. No person there. That is why we come back to discussing seeing at this moment. Who can stop seeing arising now?

Understanding leads to less clinging to the idea of “I can do something” or “I should be able to do something”. Have you heard about ditthi, wrong view? The idea of “I can do, I should have more awareness now”. Acharn mentioned: “if there is no me would there be any trouble?”

Acharn: The second noble Truth is lobha. If there is no seeing of it as it is, it cannot be eradicated. That is why we learn to understand each reality in life, at any moment.

When pañña develops on and on the Path is easy because there is no lobha. Never mind for how long there is no direct awareness but when it is there there is understanding. No one can make it arise. Understanding what is appearing now is the only way.

There is seeing and we think about other things. What about understanding that seeing sees only that which impinges on the eyesense?

When there is more hearing (Dhamma), more understanding, there are conditions for not forgetting what is there, (understanding it) as it is. Each moment of understanding is a condition for more understanding.

Nina

Saturday discussion, XXXIX, 7

nina

05/02/21 [#167589](#)

Dear friends,

Acharn: Dhamma is not known until pañña develops. There is seeing, but seeing is not known as it is. Whatever arises is conditioned and all conditioned realities arise and fall away instantly. So long as it is only thinking, considering the words, it is not wise considering, letting go. Attachment is there because of not understanding the truth. Whatever is there is “something”. Only understanding can let go the idea of “something”.

Right understanding stemming from intellectual understanding is sufficient to begin to study, to begin to understand the truth that which is the object of seeing or touching is not that which experiences. But the characteristic of that which experiences begins to show up little by little. Understanding begins to understand the characteristic which experiences.

What the Buddha taught is daily life, any time, any moment.

Nina.

Saturday discussion XXXIX, 8 and XXXX, 1.

nina

05/04/21 [#167624](#)

Dear friends,

XXXIX, 8

Maeve: The Buddha said to Angulimala: “I have stopped”. What is the nature of stopping?

Sarah: Stopping of the round of samsara. It is the end of defilements, no more becoming. No one can stop, but pañña can develop. The gradual development of pañña leads to the gradual removing of defilements. It begins with pañña now.

Acharn:

The best thing in life is understanding the truth of what is now appearing, as taught by the Enlightened Ones. It cannot be taken for anything because it is not there anymore. Even at the moment of touching right now it seems there is hardness, but even that arises and falls away very rapidly and it is very tiny. It is the world of nothing. So very tiny, so very short. If it is not understood as it is there cannot be the pañña that let go the idea of self, stage by stage.

This life is so very valuable when there is time to understand what is there. The best moment in life is listening carefully and pañña develops by itself.

XXXX, 1

Nina: We forget the experiencing and take it for self.

Sarah: Understand the truth that actually there is no one. Just to be experienced and never to be there at all.

Jonothan: Every citta has the characteristic of experiencing an object.

Sarah: There is just clinging to one story after another, instead of understanding of what appears at this very moment. Life is just now, not at any other time. What is experienced now just depends on what phassa (contact cetasika) contacts.

Nina: thinking about my fall, lying on the floor. So much thinking of a situation.

Nina

Saturday discussion XXXX, 3

nina

05/09/21 [#167677](#)

Dear friends,

XXXX,3

Acharn: Although the rupa has fallen away, memory still clings and takes it for permanent. Each moment is so short, beyond expectation. Realities arise and fall away unknown and it goes on as something permanent. When one is fast asleep the world does not appear. Whenever there is seeing, the world appears, when there is hearing, the world appears. There are six worlds but they arise alternately, so fast that they come together as something, as something permanent.

It takes a long, long time to become detached from clinging and that should be eliminated until it is completely eradicated. If one clings to a result, the "I" wanting to experience or to have pañña, it hinders, it closes the door to the Path to enlightenment. Even right now who knows the arising and falling away of realities? Those who have developed right understanding until attachment to the object is less and less and less. Nothing can hinder understanding of the true nature of the arising and falling away of realities right now.

So it is the matter of understanding from hearing, considering and understanding what dhamma is. Most people think that it is in the book, they just talk about the four noble Truths, the dependent origination, the ayatana (realities that associate). But ayatana is this moment. Eyesense is the inner ayatana and visible object is the outer ayatana.

No one can condition seeing. Even seeing is conditioned by many conditioning factors. Without the previous moment there can never be seeing. When the object is pleasant, kusala kamma conditions seeing to experience that

One learns to understand the wisdom of the Buddha and his compassion to teach others to understand realities like him. By accumulation of confidence (saddha) and pañña one sees the value of understanding the teachings.

Nina

Saturday discussion XXXX, 4

nina

05/10/21 [#167699](#)

Dear friends,

Achann: There is attachment, unknown, it is so fast. Rupa lasts 17 moments of citta and before rupa has fallen away there is attachment already. Only the Buddha's teachings can help people to understand one's clinging to what arises and falls away.

When one has the opportunity to hear Dhamma it is not pure luck, it comes from accumulations. By having such confidence we keep on developing understanding. People do not know that pariyatti (intellectual understanding of the present moment) is the foundation of understanding. Usually one moves away from understanding seeing to thinking about what is seen, about the story of it. At the moment of hearing there is no sati, no confidence, no attention to understand hearing as a reality which hears, no one at all. One turns away from hearing and thinks a lot about what is heard. The Buddha taught to help people to see the value of having less and less attachment. Otherwise there can never be the experience of Nibbāna. The idea of "I will develop, I will do something to attain Nibbāna" is useless.

It is so precious to understand the depth of the teachings. One really sees the Buddha when understanding the teachings, otherwise there is just a statue. When one understands what dhamma is, one does not need to go anywhere. Any moment is dhamma. So it depends on understanding from hearing and considering, from pariyatti which can condition patipatti, meaning that which reaches reality with right understanding from pariyatti. Without hearing and considering there are no conditions for direct awareness to begin to understand reality which is so very deep.

Nina

Saturday discussion, XXXX, 5

nina

05/11/21 [#167723](#)

Dear friends,

Achann: Citta, cetasika and rupa, they are all conditions for just a moment of seeing which arises and falls away. In the Tipitaka the nimittas of the five khandhas are spoken of. It shows that there cannot be understanding of one characteristic of reality at a time. Right now who can discern the moment of seeing before the moment of like or dislike of the reality that appears.

Sarah: When one thinks of pain or one's situation, the dosa is very harsh. When there is kindness, understanding, appreciation of the neighbours' good deeds the citta is soft and gentle. None of it belongs to me, it is not my result, or "I" who is suffering. Just conditioned dhmmas, they cannot be any other way.

We were listenig to an old recorder. Nina had an accident and there was a good reminder about dosa when the citta is so coarse, whereas it is light and soft when there is understanding.

Achann: Even when there is no pain now it is good to think about the truth.

Nina: I find one sentence so precious when you said that so long as there is only thinking about the words and not letting go, attachment is there. It hinders the understanding of what arises and falls away. Only a few words, and nobody else reminds us that the dhamma is so near, that the present moment is not far away. You said that the characteristics of that which experiences begins to show up little by little. Usually we are thinking of this table, that chair and we forget that there is an experiencing, which we take for self.

Acharn: Nobody can force understanding to arise. It depends on understanding deeper and deeper.

Nina

Saturday discussion, XXXX, 6

nina

05/12/21 [#167737](#)

Dear friends,

Sarah: Each reality in life arises by different conditions. It is just a fantasy that there is an “I” that can decide, control or choose anything.

Jonothan: David, is concentration wholesome, unwholesome or what?

David: Wholesome.

Jonothan: Why?

David: It is useful in life to maintain concentration for a long time on something.

Jonothan: How does one know when concentration is wholesome or unwholesome? There is only wholesome concentration when consciousness is wholesome. There can be a kind of practice of concentration on what is appearing now but that is not awareness and understanding according to the Buddha’s teachings.

Nina: We have to distinguish between concentration in the absolute sense and the conventional idea of concentration, when you think: “I concentrate on this or that”.

David: Do you think that anapana sati (mindfulness of breath) is not very useful?

Nina: It is a very difficult subject. We have to have right understanding of what is breath. The Buddha said that this is a subject for people who are very advanced. People can say in general “O, I concentrate on my breath”, but that is more in conventional sense.

Jonothan: Anapana sati has to arise naturally, not by selection. The Buddha’s teaching is to understand the reality at the present moment. Any reality can be the object of awareness and understanding.

Nina

Saturday discussion XXXX, 7

nina

05/13/21 [#167742](#)

Dear friends,

Acharn: What is concentration? If there is no understanding now, how can there be more? What is seen is gone. We keep on thinking that it is still there, like my leg, my hand, my friend, my home. Even while we are talking now there is seeing, we cannot make it arise or choose it. We are talking and thinking about other things but there are conditions for seeing to arise and fall away instantly, unknown. The point is to understand life as it is, to understand whatever is appearing now. Without the words of the Enlightened One no one can know what is there at all. It is so very deep, so very subtle. Seeing is subtle, hearing is subtle, everything is so subtle because it is now and no one knows about it.

Is there concentration at this moment? There must be right understanding, otherwise it is wrong concentration. Of what use is wrong concentration with the idea of self, with the idea of “I try, I can make it arise”.

Even one has concentration and calm to the degree of jhana, the Buddha said that this is not the right Path, because there is no understanding of this moment as it is. What is the use, because it has gone. Even concentration cannot last. Whenever it arises it has to fall away in split seconds.

Nina

Saturday discussion XXXX,9

nina

05/16/21 [#167778](#)

Dear friends,

David: Some people have to face difficult realities, like disease and death, or they have come to the end of life. Is there for those who do not know anything about Buddhism a helpful suggestion or meditation?

Jonothan: Everyone is different by accumulation, knowledge or experience. What is helpful for one may not be helpful for another. Life in the cycle involves pain, illness and death.

Sarah: Painful feeling and aversion are two different arrows. The second arrow is mental disturbance and anguish. Whatever arises in life does not last. Life goes on from moment to moment, and there is death at each moment. What is gone is gone. All the disturbances of yesterday are completely gone. What has not come has not come. What about understanding this moment? Just a moment of consciousness, not “I” who can control anything. As understanding develops there is more and more letting go of the burden of the wrong idea that “I” can control.

Nina: The Abidhamma is so helpful, it teaches us about the different processes of cittas. We learn that vipaka, result, is just one short moment and then there are several kusala cittas or akusala cittas in that same process. We attach so much importance to pleasant feeling and painful feeling. That

makes life so difficult. There is so much disturbance when we think for a long time about our feelings and unpleasant experiences.

Acharn: The best way is to be an understanding person. You cannot change anything at all. We can be a good friend and help that person. No one can force anything to arise. It all depends on the situation and circumstances.

Be a good friend not just in that situation, but any time, any moment.

Nina.



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Saturday discussion XXXX,10

nina

05/17/21 [#167788](#)

Dear friends,

Acharn: Usually we think about the others but what about the understanding of what we take for one's own. When there is more understanding of what we take for "I" we can help others more to understand that.

An Le: For those who never heard the Dhamma it is easy to have wrong concentration, lobha is always there. Right understanding is very rare.

Sarah: That is why the Buddha spoke about the right Path and the wrong Path. The right Path is very subtle, very difficult and it has to begin with dhammas that are anatta.

When playing chess, swimming, cooking, there is concentration with ordinary lobha. But it is different from focusing on an object with an idea that it will lead to more goodness, calm and understanding. This is the kind of concentration which is dangerous, leading to the wrong Path, further away from the right Path.

Alan: The first stage of vipassana ñana is the understanding of nama and rupa. How can that be gradual?

Sarah: If there is no beginning of understanding of different realities as not self how can there ever be the direct understanding which is satipatthana, the very clear understanding which is vipassana ñana.

It has to begin now to understand different nama and rupa as not self, otherwise there can never be the gradual development of direct understanding.

Alan: The gradual development of understanding is pariyatti? So, the direct understanding of nama as distinct from rupa is patipatti?

Sarah: And then pativedha, when there is vipassana ñana. It has to begin now with pariyatti, the correct intellectual understanding of different realities.

Alan: What is the meaning of patipatti?

Sarah: The approach (patti) of a particular object of understanding (paṭi, particular).

Nina

Saturday discussion XXXXI, 2

nina

05/19/21 [#167801](#)

Dear friends,

Nina: a question about concept: the step from nimitta to concept.

Acharn: If you do not think about the word concept, is there any reality? Whatever is real has its characteristic which appears as it is. When there is seeing or hearing the whole body from head to toe does not appear. When there is touching there cannot be touching of the whole body at once. When there is seeing, there is not one moment of seeing, there are many moments of seeing arising and falling away, but it is not known. There can be understanding of the nimitta of seeing. One moment of seeing cannot be the object of understanding. There are many processes and that is the nimitta of seeing. In the Tipitaka there are the words rupa-nimitta, vedana-nimitta, etc, for each of the five khandhas. Everything appears as nimitta, just one reality cannot be the object of understanding.

Hardness appears at the moment of touching. It is the object that impinged on the bodysense. It appears as something hard, it is the nimitta of hardness. When it is “something” it is paññatti, concept.

Nina

nina

05/20/21 [#167805](#)

Dear friends,

Acharn: There can be the understanding of nama, no shape, no form... Different moments of experiencing, no one there at all.

This is the beginning to let go the idea of self. Seeing is seeing, it is conditioned, without conditions it cannot arise. If we do not think of the word it is there. It must be a reality, but the arising and falling away cannot be known (yet)... Considering the truth is not the moment when it begins to understand the characteristic of not self.

Nina: We listen, but we have to consider again and again.

Acharn: It is still you or me. We have to begin to let go. Life is so very short.

Sarah: Acharn mentioned that one speck of dust cannot be seen but if there is enough dust there is an impression of dust. I find this analogy helpful. There can be thinking about the dust in the room. Just now there is some noise outside our window . Sound is heard, there are many moments of experiencing that sound, there is an impression of it. Because of memory there is thinking about the kind of sound. It is actually just thinking. It is only sound, but without many sounds being heard there would not be that impression, and there would not be the memory and thinking about that kind of sound.

Nina spoke about painful feeling that seems to last. There are countless moments of painful feeling and other experiences in between. Since there are many moments it gives that impression and there is thinking of pain in my body because of that memory. It is just painful feeling.

Jonothan: Even a single moment of seeing cannot be understood, but the characteristic of seeing can be understood. It appears as continuous because of the nimitta.

Sarah: it is just now, no matter what word is used.

Nina.

Saturday discussion XXXXI, 4

nina

05/21/21 [#167815](#)

Dear friends,

Sarah: Taking (pain) for my arm, my body, is just natural. It has to be like that because ignorance and wrong understanding have been accumulated for so long. It can be understood, it is just a moment of a passing dhamma,, it is a moment of thinking like that.

Nina: We listen now and then we forget.

Sarah: It is not “my difficulty”.

Acharn: Otherwise we cannot have any knowledge of the Buddha’s pañña. How great it is to realize the Truth, much more than we can expect. Impossible to understand the Truth as he understood. We begin to see the virtues of the Buddha.

We can begin to consider how much ignorance is there, from moment to moment, even right now. It needs more understanding little by little. That is the development of understanding, to let go ignorance and neglecting to think about it as that which now experiences. It is not under anyone’s control, just by conditions.

Nina

aturday discussion XXXXI, 5

nina

Dear friends,

Sarah: had a dialogue with An Le about concentration.

Sarah: What is right concentration?

An Le: Only when there are conditions for it. If there is right understanding, maybe there is right concentration.

Sarah: What kind of concentration is there now, kusala or akusala?

An Le: Difficult to tell, mostly akusala. It depends on motivation. If there is understanding of realities, the concentration is kusala. But we mostly think of concepts.

Sarah: Even now, while discussing dhammas, there are moments of kusala citta and wise reflection, and many moments of unwise reflection, thinking of the noise outside, or thinking of what is seen on the computer screen. There are kusala concentration and akusala concentration.

Different kinds of concentration, each one lasting for an instant and then gone with the citta, all day long. The wholesome cetasikas condition each other, and citta which is the leader in experiencing the object is conditioned by the accompanying cetasikas.

Without sati there could not be any kusala. There can be wholesome concentration without understanding. How can it be known? Impossible. Without understanding it cannot be known what is wholesome and what unwholesome. The main point is that there are just dhammas arising and falling away. There is nothing that anyone can do. No one can practise concentration. Each reality is conditioned.

Harji: Even when the Buddha said practise concentration, or do this or that.

Sarah: That is just a description of realities.

Nina.

Saturday discussion XXXXI, 6.

nina

Dear friends,

Maeve: Not a single moment can be known, just a characteristic. How do we define a characteristic, is it a concept? Being aware of a characteristic is being aware of nama?

Jonathan: Characteristic can refer to the unique characteristic of a reality(N: seeing being different from hearing) or to the three (general) characteristics of impermanence, dukkha and anatta. These two kinds of characteristics are not separate from the reality itself.

Understanding does not know a single moment. Understanding takes the nimitta (sign) of a reality. The reality is a single moment but not appearing as such, it appears as having a duration.

Acharn: If (a reality) can be known soon, it is not profound and subtle. It arises and falls away in splitseconds, and where is the world? How short it is, arising and falling away. Never to be found again, never to arise again, never the same. But at the moment of looking at it, it seems the same. Whenever there is a reality which experiences, there must be the object which is experienced. Arammana (object) is that which is known, no matter it is that which is seen, smelt, tasted, touched. It arises and falls away. The citta is the chief of experiencing. It cannot like or dislike, it just arises to experience.

Whenever there is direct understanding of the object which arises and falls away by conditions, it is the patthana (foundation) of sati which conditions pañña to begin to understand it until it is known as not self. Whenever there is patthana it is the object of development. When it is not the foundation for the development of understanding, it is not patthana, no awareness, and pañña is not there, conditioned by previous intellectual understanding.

Nina

Saturday discussion, XXXXI, 7

nina

05/26/21 [#167875](#)

Dear friends,

Sarah: In order for there to be direct understanding there has to be a lot of listening, wise considering and reflection about the dhamma that can experience and the rupa that cannot experience anything. The idea of self is so strong There is perversion of sañña (remembrance), taking reality for something or someone. The wise considering at this moment is the beginning of understanding of what life is at this very moment. Not just remembering names and terms but beginning to understand that it is just visible object that is seen now. That is the world at this moment, nothing else is seen.

Through the wise considering understanding develops until we can directly understand what appears now, what life is at this moment. That is paipatti. Paipatti is the same a satipatthana. Just seeing dhamma as dhamma, no one there, no one who can do anything, who can practise, no one who can select an object.

Acharn: It has to be the pañña that can attain or approach (patta) the truth of that object. Not just from intellectual understanding. Now there is seeing and the object that is seen. Paï means the actual one, that one, not the other. Patti is reaching, approaching, attaining of that object, only one object.

There is hardness now. Does anyone approach the truth of it? It arises and falls away. It can be paï (particular) when there is more intellectual understanding which can be the instant condition. Uncontrollable.

Nina.

Saturday discussion XXXXI, 8.

nina

05/28/21 [#167895](#)

Dear friends,

Sarah had a discussion with Dr. David. When the treatment does not work he feels sad. Expectation leads to sadness.

Sarah: What happens depends on many different conditions: the patient's kamma, the citta, temperature and nutriment. Nothing is in anyone's control.

Acharn: What about a very pleasant moment , but no understanding of that moment? Or pain? There can be understanding of the truth as it is.

David: You are not alone with your pain. There are other people who can help you and you can be very useful to other people who feel the same pain.

Sarah (to Lukasz): If you think that there is depression all the time, it is just a moment that arises and falls away. At the moment of dosa, there cannot be understanding, but understanding can pop in any time. There can be understanding that it is just a dhamma that falls away instantly. There was a comment by Acharn that one becomes preoccupied with unpleasant feeling because no one likes unpleasant feeling but one does not see that lobha is there all the time because it does not appear.

In order to be so much aversion there has to be a lot of attachment, clinging to the way you would like things. Sometimes it seems that it is just dosa, but what about attachment, like even now. There can be attachment to what is seen, to what is heard, there are different realities all the time.

Nina.

Saturday discussion XXXXI, 10

nina

05/30/21 [#167908](#)

Dear friends,

Acharn: So, the best thing in life is to understand the truth. We try so hard to get it, but it cannot belong to anyone because it is conditioned. There must be the wise consideration of the truth, considering whether it is true or not. This is the beginning. It is not permanent. Each moment arises and falls away. This is the beginning of the development of letting go, by understanding, not by anyone at all.

Have more confidence , life is just the way it is by accumulation and conditions. There is only one moment (appearing) which is very short and then gone. Ignorance is there from life to life.

It is dhamma and it is gone instantly. Thinking is not the moment of seeing, hearing or smelling. Instead of thinking of other things there can be accumulation (of understanding) stemming from hearing and considering, to find the truth of this moment. There can be thinking about it in the beginning and later on there can be a moment of understanding of what appears, little by little. This means that there is direct understanding and awareness. Even it is so weak, it is understanding of no me, no world. Realities can be clearer and clearer.

Nina

Saturday discussion XXXXI, 11.

nina

06/02/21 [#167921](#)

Dear friends,

Acharn: Life is this: no one. It only goes on by conditions from moment to moment. This is the way to let go. It is the deep and subtle Path: letting go the idea of self. There is clinging to what is there as something, ignorance is there. So long as paññā is not sufficient it cannot let go absolutely the idea of self. That is why the development of paññā begins from hearing, considering, pariyatti. When pariyatti is well enough it can be sacca ñāṇa of the noble Truth. It is now, no need to go anywhere and no need to think so much about it to understand the characteristic which is now appearing as it is. Seeing sees, hearing does not see, it hears. At this moment of hearing there is not only citta, there is phassa cetasika (contact) arising together with citta and the other cetasikas. It depends on conditions what citta arises. By conditions, and that is the understanding of khanti parami (the perfection of patience), sacca parami (truthfulness), because it is so true, nekhamma parami (renunciation), adīṇhāna parami (resolution). Have confidence in the Path, this is the only way, at the moment of understanding what is there now, little by little. The moment of understanding is the beginning of not being forgetful that what appears is only what impinges on the eyebase.

Nina

Saturday discussion XXXXII ,1

nina

06/04/21 [#167937](#)

Dear friends,

Nina: Taking attachment for self, it is hard to understand. How to explain “no self” to others?

Acharn: If I say “it is not self” what does it mean? It is not enough. What about this moment, what is there? Who made it arise? No one at all.

Every word should be investigated, to consider the truth, whether it is real. There is thinking about what is seen but what about this moment of seeing? A person cannot be seen, what can be seen is only what impinges on the eyebase. What is eyebase? That quality which is different from other things. It is there to be a condition for seeing to arise. Where is the “I”? And what can be taken for “I”? Without considering it there may be the idea that it is already there. There must be conditions for whatever arises, otherwise it cannot arise and appear. Just learn to understand what is now appearing. It is gone, unknown.

What is meant by no one and nothing is the truth of what is now appearing as it is. That which is seen cannot see. What about the seeing, can it be seen? Where is it and how can it be just in a moment and then gone. Can we say: “do not arise, do not be such”? The truth is: life is but birth until death, that is all.

Nina

Saturday discussion, XXXXII, 2

nina

06/05/21 [#167947](#)

Dear friends,

Nina: The Buddha said: practise concentration. Why?

Acharn: We have to investigate or carefully understand the words of the Buddha, teaching us to do or to have one's own understanding? To understand or to do? Otherwise we are mistaken as to the truth, thinking that the Buddha taught us to do this or that.

We are talking about seeing right now but no understanding of seeing yet. Just knowing that it is there is not enough, because it is there and then gone. It arises and falls away unknown. That is why the Buddha taught to everyone to study, to understand the truth. And there is no one, because he said that all dhammas are anattā, no thing, no self.

Realities are different by conditions and each one arises by its proper conditions, and then it falls away, never to return. So, what can be done, what can we do? Impossible.

But there can be the development of understanding the truth, and this is the moment of letting go wrong understanding and ignorance, which conditions clinging to the idea that it (reality) is there all the time, thinking, "It is still there, it is me". It takes time to understand only one reality and it can appear as only one. When there is more understanding it conditions direct awareness, but it must be together with understanding. Otherwise it cannot be sammā-sati or right awareness. So, what is the use of having awareness without understanding?

Nina

Saturday discussion XXXXII, 3

nina

06/07/21 [#167966](#)

Dear friends,

Acharn: To do something (N: like practising concentration) is not the teaching of the Buddha, because he said that all dhammas are anattā, no one. He taught us to understand the truth of realities which arise and perform their functions together as citta and cetasikas. Just talk about what is there now, little by little. One word at a time. From morning until night there must be the reality which experiences. Actually there is nothing but that which is conditioned to arise and fall away all the time. The first noble Truth.

Sarah: I think it is so important to consider the seeing, the hearing. No one who sees, who hears. There is just visible object or sound now. If there is not enough careful consideration there will always be the idea of "I can do something, I can practise or I should consider more". So there is not any letting go or any realisation of dhamma as anattā.

You, Nina, mentioned in the beginning that it is so hard, but it is not for "me" that it is so hard, it is just the nature of ignorance and clinging. Consideration is so important when wishing to have more consideration or regret about not considering. It is actually just the idea of self, wanting to have more understanding. It is not the understanding of seeing as not self, visible object as not self, understanding as not self, concentration as not self. They are just passing dhammas, not belonging to any one. So the Path has to be about letting go and about what appears right now.

Question of Sundara about the use of knowing details.

Acharn: I think that we can understand only as much as we are able to. To understand that seeing is real at this moment is not enough. But seeing is there to be object of study with awareness little by little and one can develop the understanding of the nature of that which can experience. The

benefit of understanding (for example) tadāmbana, receiving-consciousness, is having more confidence that there is no “I” at all.
The details in the Tipitaka from page to page are so very subtle and deep. If there is no understanding yet of what appears we lose time, we think about other things while there can be more conditions for understanding of what is appearing.

Nina

Saturday discussion XXXXIII, 4

nina

06/08/21 [#167976](#)

Der friends,

Acharn: At the moment of understanding, no words, no thought about it, no saññā (remembrance) of the words but understanding of that characteristic which appears as it is, as that which experiences.

There are so many things around, it is impossible to understand just one reality a little clearer. One reality can be the object of consideration again and again. Not just the word but the characteristic of that which is now appearing. While in the time of the Buddha anyone was listening to the teachings, there could be direct awareness and understanding of the nature, of the real characteristic of that which is not “I”, because it experiences, no thought about words like satīraṇa, sampaticchana. What we heard as intellectual understanding can support the confidence in no self at all, no clinging to that.

Can one see the benefit of understanding the details more clearly, just to develop the understanding of no self? Not to cling more to the story of the details of it, which cannot be known. There is not the understanding of seeing which appears, so how can there be clear understanding of that? The point of listening to the teachings is to understand what is there now which is not known yet.

Nina

Saturday discussion XXXXII, 5

nina

06/09/21 [#167978](#)

Dear friends,

Acharn: There is no one at the moment of seeing. Little by little there can be letting go instead of lobha which clings to everything except lokuttara dhammas. Each person has different accumulations.

Sarah: The point is not setting a rule whether or not one discusses tadārammaṇa (registering-consciousness), the reality is at this moment. Seeing is now, thinking is now, considering is now, wisely or unwisely. Otherwise we are thinking about the situation, about the story of dhamma again instead of just understanding the reality right now.

Acharn: When there is no paññā it has to be ignorance and attachment when there is wanting to know or learn, lobha is always there. Lobha has to be gradually eliminated, letting go. The only way to have less clinging to the idea of self is beginning to understand the truth of this moment by way of intellectual understanding, and later on by direct understanding and again later on by the direct

experience of the truth.

Only one reality at a time can be known. Now there are so many things around, why do they not appear well? Because there is no right understanding.

Question: What is direct understanding?

Acharn: Is there any direct awareness? Is there lobha somewhere? If it is not seen it cannot be eradicated.

Nina.

Saturday discussion XXXXII, 7

nina

06/12/21 [#168003](#)

Dear friends,

Sarah: Betty, when there is paipatti we know it is the beginning of understanding realities directly, the beginning of satipaïhãna, the beginning of understanding of the characteristic of visible object. There is doubt and clinging as usual, understanding is not firm enough. But when there is paivedha the understanding is very clear. There is the clear understanding of nãma and rúpa as anattã. The understanding is much stronger, letting go the idea of self.

Nina: it is very precious to be reminded all the time that paññã is so short, that there is no one. I have not heard it anywhere else, that there is no one, nothing, about anattã, about now.

Sarah: It always has to be this moment. It does not matter whatever the circumstances or the situation, it is always the present moment, always realities appearing like now. That is why confidence develops with understanding at this moment.

Nina: Letting go. It is very human to think that I can let go.

Acharn: We talk about seeing as that which experiences. It experiences what is seen. No one there at all. When there is more understanding where is the whole picture? Like a person who is walking and standing?

To understand the truth is to understand only one reality at a time. Just consider the truth which appears all the time. Understanding develops and performs its function of letting go the wrong idea and clinging to that as "I" from life to life.

Each life ends up when there are conditions to end this life. But there must be seeing again, hearing again, birth again as this life, as last life and next life. This is the truth of what is there and what is now appearing.

Nina.

Saturday discussion, XXXXII,8

nina

06/13/21 [#168018](#)

Dear friends,

Acharn: Whatever is there now is conditioned, it appears, thus it arises, but no understanding. It is so true, but no thought about it, we just keep on thinking about other things and also about the words about the truth. When we talk about seeing it has to be this moment. If there is no

understanding of the characteristic of what is there, as different realities, there must be the idea of "some thing". They appear together.

Jonothan: The Buddha's teachings cover many aspects of the realities that are appearing, such as conditions, kamma and vipāka. Any aspect of the teaching can be carefully considered. If one's reflection is motivated by the idea of having more awareness now, perhaps it can be a hindrance. As Acharn said, just talk about the truth. That includes the truth of what is appearing now. We do not have to do anything.

Sarah: when there is the idea that I should be able to do anything, I should be able to affect or change the conditions, it is not the understanding of the truth, not the understanding of realities. There is seeing now, no one can change it or can do anything about it, because it is conditioned to be the way it is. Understanding when it arises now is conditioned by the accumulation of understanding, by reflecting wisely about the truth that it is not "I" who can make it arise, that "I" can do anything. That clinging leads to more and more difficulties and it takes one further away from understanding the truth now.

Nina

Saturday discussion XXXXII, 12

nina

06/20/21 [#168165](#)

Dear friends,

Acharn:

Only some words cannot eliminate the idea of self. If the characteristic of only one reality at a time does not appear how can there be confidence in the truth? Paññā knows that when only one object does not appear it is impossible to understand that object as no self...

When there is understanding from hearing, right understanding knows that is not the direct understanding of one reality yet...

The truth is that there must be one object at a time. What is meant by one at a time? Whatever appears to paññā, no matter of what level, arises and falls away so very rapidly. What appears is just the nimitta of one reality.

There are seeing, hearing, thinking all the time To understand the truth of "no one" you do not have to try so hard to think about it. It is the nimitta before there is the shape and form of a bird, a house. That is paññā: no one at all. But paññā has to be developed on and on to let go the idea of self and doubt, and very subtle defilements, the latent tendencies.

Nina.

Saturday discussion XXXXII, 13.

nina

06/21/21 [#168178](#)

Dear friends,

Anattā and suññattā are not just words, but reality. Anattā means: not under anyone's control. Nothing can be changed into something else. It is gone.

Sukin: The object of direct understanding is the nimitta. You speak of the nimitta of many realities, not of one?

Acharn: There is not only one reality. We are talking about seeing, seeing is appearing. Not one

reality, one (moment of) seeing.

Sukin: So, it is the same as now: it is the nimitta of many moments of seeing.

Acharn: That is why in the Tipiṭaka there is reference to rūpa-nimitta, vedanā-nimitta, to the nimitta of the five khandhas. It means that all appear as nimitta of a reality.

That which arises falls away, never to arise again. But it conditions the next moment and this again the next moment, by contiguity condition (anantara paccaya) and immediacy-condition (samanantara-paccaya, in the right order).

The Buddha was so kind to teach others, otherwise saṁsāra (the cycle of birth and death) is so very dark.

Nina

Saturday discussion XXXXII, 15

nina

06/22/21 [#168185](#)

Dear friends,

Acharn: Can anyone imagine the moment when only one reality appears? Only one nimitta.

Sukin: There would not be the idea of many if the Buddha did not talk about one moment. No idea about reality and the difference between reality and concept. Without understanding the meaning of "one dhamma" there would not be the development of any understanding.

Acharn: This is the way to understand the truth little by little, until it is so firm and it shows up as it is, only too the higher developed paññā. It is keen enough to let go the other things. Now there is no letting go of seeing, thinking, like, the shape and form of what appears. How can there be right understanding of a characteristic which appears as only one at a time? Because they come together, a long story about it. It is the moment of letting go the idea of the next (reality).

For example, a moment of hardness appears but there is not enough understanding. When it is the right time only that which paññā understands with awareness appears and there is no doubt what awareness is.

We have used the word awareness but it does not show up if there are no conditions for its arising. There must be understanding, otherwise no right awareness or direct awareness. In the beginning it is not clear yet, but the characteristic of awareness and understanding is there. It is very short, very weak, but the difference is there (N: the difference with no awareness) while we are talking right now. There can be a moment of understanding of what is appearing, unexpectedly. That is just the beginning. Without conditions it is impossible, no matter one tries so hard, in the forest. It is just paññā which lets go the idea of self with regard to such or such object. The understanding of anattā becomes firmer and there is more confidence.

Nina.

Saturday discussion, XXXXII, 15

nina

06/24/21 [#168207](#)

Dear friends,

Acharn: We talk about conditions from moment to moment to have more confidence in the truth that no one can make anything arise and that there cannot be anyone at all. That is the meaning of dhamma. What is real is conditioned to arise and appear. Arising and falling away, never to return, to have less clinging to the idea of self. Without such understanding how can there be letting go? Accumulation of the idea of self is so great, enormous, from life to life, from aeons to aeons. When we try to have more conditions for the arising of understanding that is not letting go. Attachment is there, the second noble Truth.

Sarah (to Jotika): If someone says that a self can have more metta, and can do more good deeds, that understanding can develop from meditation or by following a practice, is this true, is it correct?

Jotika: I think it is helpful for people but not the truth. There is the development of calm and good behaviour.

Sarah: What is calm?

Sundara: We have accumulated a lot of akusala, mostly. Often people think of a long moment of calmness, but this is wholly unlikely. It is important to know what calm is.

Sarah: At the moment of wishing to have more kusala, trying to have more mettā, or feeling very peaceful in a quiet place, is that calmness?

Jotika: People feel better, live better, being with the Dhamma.

Sarah: Most of the time it is attachment. When someone feels friendly or happy to be with people or sitting quietly, it is just for oneself. It is not the letting go of the idea of self. It is not easy to talk about Dhamma with different people, according to their accumulations and understanding. Clinging to self is so strong. People like to have their own practices and their own development of what they think is calmness.

Nina

Saturday discussion XXXXII, 17

nina

06/25/21 [#168215](#)

Dear friends,

Sarah: Calmness can only arise with wholesome moments. At the moment of just feeling pleasant and relaxed there is just clinging to one's own pleasant feeling.

Jotika: Is it really possible to see the tiniest moment of impinging, to experience it?

Sarah: There is always confusion between awareness and thinking. Sati is quite different from the ordinary usual meaning of awareness. Just begin to be more familiar with what the nature of realities is and more familiar with the fact that each reality is conditioned.

If you are looking for tiny parts (in the case of impingement) or trying to catch this moment of calm, there is "I" again. It is the wrong Path, not the natural development. It is not a matter of trying to catch it, to find it.

Jonothan: People think that being calm in behaviour is more wholesome than reacting and being emotional. Akusala tendencies cannot be changed by behaviour. It can be an unproductive way of thinking that one's behaviour has to change.

Sarah: Jotika, is it true that there is seeing now that arises by conditions, not by "I" doing anything?

Jotika: I think so.

Sarah: At the moment of reflecting about the nature of feeling there is calm, not "I" who is trying to be calm. The next moment of feeling agitated there is no calm. Calm, fear or any reality just arise from conditions and then they are gone instantly.

Jotika: There is some understanding, not enough to talk about it.

Sarah: It does not matter. Just consider and listen. Beginning to reflect wisely is the condition that slowly one becomes more used to the idea that it is just seeing that sees now and then gone immediately. No one can change it or make anything different.

Nina

Saturday discussion XXXXII, 17

nina

07/02/21 [#168293](#)

Dear friends,

Jotika: When there is understanding, there is accepting

Sarah: What is accepting?

Jotika: Accepting things as they are coming.

Sarah: Is it I who is accepting or is it a reality?

Jotika: It is I, I think.

Jonothan: It is an idea of behaving in a certain way. All realities are conditioned. One can begin to appreciate more and more that what we take for the present world are just conditioned realities.

Sarah: Understanding of realities is the opposite of I being in a certain way.

Acharn: We use many words. What about understanding each one as it is? If understanding is not enough, there cannot be satipaṭṭhāna.

We talked about calm. Is what we call calm real? If there is no understanding of any reality right now, can there be understanding of calm? Is it there now?

Nina: What we take for calm is not really calm according to the Buddha's teaching. With each kusala citta there is calm. It is difficult to know when the citta is kusala and when there is clinging and already akusala. Realities last so short and follow so closely.

Acharn: From the beginning there should be understanding that there are so many different realities. Calm is one reality, one characteristic. We learn to understand that there is no one, no self. The understanding of each different characteristic can condition the letting go of the idea of self.

There is an idea about calm when it does not show up. When it shows up no word is needed about it. Calm is a characteristic which shows up when it is time to be the object of paññā.

Nina

Saturday discussion XXXXII, 18

nina

07/03/21 [#168305](#)

Dear friends,

Acharn: If there is no understanding of the truth, of the characteristic which is now appearing, can there be understanding of satipaṭṭhāna? Impossible. Without understanding from the beginning and more and more letting go there cannot be conditions for satipaṭṭhāna. It has to arise with paññā, to understand directly what the object is sati is aware of, by conditions. We do not know beforehand what would be the object of sati and there should not be just trying to concentrate on breath. It is just like now, who would know what would be the next moment? So it all shows the truth of anattaness. While one is thinking there are no conditions for satipaṭṭhāna.

The truth is the truth about no one, conditioned realities arising and falling away. When there is more letting go there can be awareness of an object by conditions.

Calm is a wholesome cetasika arising with each wholesome citta. Without understanding it is the "I" who thinks that it is calm. It is not calm, citta at that moment is akusala. Even when there is kusala without paññā calm does not show up as object, there cannot be the understanding of calm.

Nina

Saturday discussion, XXXXII, 19.

nina

07/05/21 [#168323](#)

Dear friends,

XXXXII, 19

Sarah: When someone thinks that he is developing satipaṭṭhāna and he would like its arising, it shows that there is no understanding of the reality which experiences, nāma, and the reality which is experienced; it is the story about "I". There has to be understanding of the basics, of seeing, hearing, thinking, attachment, the reality that can experience, not "I", and the reality that does not experience anything, the rūpa such as visible object that is seen, or the sound that is heard. While there is the idea of "I" who is practising or following satipaṭṭhāna is useless to study and learn about all the details. That is why the understanding has to come back to this moment: the understanding of dhammas that experience and dhammas that do not experience.

Alberto: had a question about letting go of reality.

Acharn: At the moment of understanding is there any ignorance? At the moment of understanding reality can there be ignorance as before?

Alberto: No

Acharn: Paññā lets go of ignorance and attachment, but so very little, it is unknown. It is like holding the knifehandle until it wears away. When we hold it the first time, nothing happens at all. How long will it be when the knifehandle appears as worn out? Little by little.

Jonothan: The reason of clinging to dhamma is because dhammas are not seen as they truly are. When there is a moment of paññā they are seen as transitory, unsatisfactory, uncontrollable. That is a condition for less clinging, a degree of letting go.

Nina

Saturday discussion, XXXXIII, 1

nina

07/07/21 [#168340](#)

Dear friends,

Sarah: The point is not finding the meaning of the word, but the understanding of what appears now. Jotika said she would like to discuss about mettå, meditation and calm. As to mettå, for example, it does not matter what word it is, there has to be understanding of the quality of mettå. As Betty said, the function of understanding is letting go of clinging to the idea of self, to the idea of :my mettå.

Acharn: We think of having more and more mettå, but what about daily life, being kind, friendly to whatever human being, in any situation That is the real development of mettå. But it is not the understanding of mettå. We just want to have metta. Why do we want to have it. We just have an object of attachment, without any understanding. Real mettå must be with understanding, at different levels. Mettå is a reality, it does not belong to me. We cannot make it arise, it depends on conditions, how short or how long it will be. But attachment is there for everything.

Nina

Saturday discussion XXXXIII, 3.

nina

07/10/21 [#168360](#)

Dear friends,

Paññā experiences more and more the anattanness of whatever is now appearing. Otherwise there is only the understanding of the word, not the truth, the reality. Like knowing the theory about mettā, not understanding the truth about mettā.

Jotika: Understanding the truth and then everything will follow.

Sarah: When we talk about the truth it means the truth of any reality, no matter seeing, hearing, mettā or anger. It arises and falls away, no self. No "I" who can make anything arise by willing or wishing. Whatever arises is conditioned. The condition for the development of mettā is understanding. We talk about the characteristic of mettā, otherwise we cling to ourselves, trying to have mettā.

Harji: The more paññā develops, the more difficult it becomes.

Acharn: Without listening and considering can there be any understanding? Without hearing and considering can there be the understanding of the word that represents reality? For example the nāma that experiences? What is that? It is so true that it can experience, otherwise nothing can arise.

Harji: had a question about profundity and subtlety of dhammas.

Acharn: Seeing is now, hearing is now, the profundity and subtlety of their nature is not known, even it is there. It is so hard to penetrate the arising and falling away. The point is understanding how much ignorance is there, since aeons and aeons ago. Right understanding is the light that can understand what is right and what is wrong, what is wholesome and what is unwholesome.

Sarah: The more understanding (has been developed), the more ignorance and wrong view are revealed. The more understanding is developed, the more subtle the Path. It is very subtle, the meaning of dhamma as anattā, and more and more defilements are to be known as anattā.

Jotika: Is kamma the same as condition?

Sarah: Kamma is one condition. When seeing arises kamma is one condition. Vipāka is the result of kamma and vipāka is another condition. There are many different conditions. Attachment arises because of the accumulation of attachment. Mettā arises because of the accumulation of mettā.

Jonothan: Cetasikas arise with citta. Some cetasikas are wholesome some are unwholesome. They arise together with citta and are accumulated.

Sarah: Lobha has fallen away but the sign, nimitta, of lobha appears and is the object of right understanding.

Jonothan: Every reality has a particular characteristic. The characteristic of lobha is grasping or attachment. The characteristic of aversion is pushing away. Awareness and understanding can see that characteristic.

Nina

Saturday discussion XXXXIII, 6.

nina

07/13/21 [#168378](#)

Dear friends,

Acharn: What is the meaning of that which experiences? We only remember the word, but what about the nature of that which arises and experiences. We can begin to learn that it has no shape or form. What about that which has nothing, it is only that which experiences and it does not appear. What appears is only that which is experienced. The experiencing itself is arising and falling away all the time, unknown.

We are used to the word, the meaning, but what about the nature which just arises to experience, at every moment in life, from the moment of birth. Even at the moment of death it experiences the object which is the object of rebirth-consciousness (of that life), unknown.

When it arises it experiences only that. What is meant by "only that"? At the moment of experiencing visible object it is only that, no one and nothing. When thinking about it it is not that which sees, it arises to think. We learn to understand the nature which experiences.

Nina.

Saturday discussion XXXXIII,7

nina

07/15/21 [#168394](#)

Dear friends,

Acharn: Understand what is there as no one and nothing. From hearing there can be the beginning of attending to what is now appearing by conditions. It does not mean that we can experience it in his life, it depends on conditions. It may not be because there are not enough conditions. The point is to understand it enough so that it shows or appears well at the moment when it is there, exactly the same as usual. The point is to understand whatever is there as no one and no thing. To understand the characteristic which is conditioned to arise and fall away, no matter what is there now. Hiri (shame of akusala) is there, memory is there, feeling is there, intention is there which coordinates other realities, but they are unknown. That is why we lean little by little to understand each reality as it is.

Even right now there are seeing, hearing, thinking, from moment to moment. It seems that they are together. This is impossible. There can be the beginning to understand when time comes, any moment when it is there. Even anger can be understood. If there is no understanding at the moment of anger and no hearing about it there is no way to understand it that it is not me. When time comes for its arising who can stop its arising? So it is the object of study, of understanding. There can be a beginning to develop understanding of it as no one. From thinking and then more than that, little by little. Otherwise there is no considering of anything that is now appearing. Then it would be only memory, remembering the word about it. But what about the truth?

What is the world? The world of nothing that is permanent. It is not there anymore but saññā (remembrance) marks and remembers and it seems that is still there, as permanent, never gone away. Wrong understanding is there so long as there are not enough conditions for right understanding. It appears well at the moment of direct understanding with direct awareness.

Nina

Saturday Discussion, XXXXIII, 8

nina

07/16/21 [#168401](#)

Dear friends,

Acharn: We are now beginning to be interested in the nature of the reality which experiences, from moment to moment. There are conditions for understanding, letting go little by little. It is very, very short, very weak in the beginning. It does not appear as arising and falling away. There is touching many times even right now, but no understanding, no attention, no awareness. When it is there, it is there by conditions. That which experiences at that moment is not hardness which is touched. See the distinction between what arises and experiences and that which arises and does not experience. This is what the world is, the absolute reality, no one there at all, only different realities which have their own characteristic and their own function. It appears, but to ignorance. When it appears to understanding the object is exactly the same. When (the object is) the reality which experiences, there is no thought about the object, but about that which experiences. There is direct awareness and understanding of that which experiences.

Nina: When hardness is experienced it seems that it is directly experienced, but in fact there is just ignorance. To get your point is not easy.

Acharn: There can be right understanding how much ignorance is there from aeons ago, and in his life in next life, on and on. The Dependent Origination starts with ignorance. From the moment of birth (there is ignorance) again and again. It will go on by conditions. But learn to understand to have less ignorance. There can be moments of listening carefully, to each word. That which now appears has to arise by conditions. The conditions are not known and the characteristic which appears is not self. It is only an element, dhātu, a reality no one can stop from arising because there are conditions for its arising, unknown, until the enlightenment of the Buddha.

Nina.

Saturday discussion XXXXIII, 9

nina

07/18/21 [#168418](#)

Dear friends,

Acharn: What conditions attachment? Not understanding the arising and falling away of realities. It appears as something permanent and there is clinging to that object instantly.

Jonothan: There is nothing to be done to have a better understanding of hardness. But it is good to know that what we take for the appearance of hardness is just noticing hardness, thinking about hardness, not the reality (of hardness).

Sarah: It does not matter whether there is understanding now or no understanding. They are conditioned dhammas that pass instantly. It seems to matter because of self. The clinging to the idea that it is my understanding or my hardness is a real hindrance to letting awareness and understanding develop naturally.

Nina: We do not realize the briefness of realities. They seem to last when their arising and falling away is not realized yet.

Sarah: When a reality is understood at that moment there is no thinking about how brief it is. It is just a characteristic that appears for a moment and then it is gone.

Sukinder: The idea of briefness can be a reminder that a reality has already fallen away. Even intellectually there can be appreciation that what appears now has already fallen away.

Sarah: It can also be a hindrance when thinking that nothing can be known, that hardness cannot be known. The nimitta of a reality can be known, it does not matter how brief it is.

Acharn: When there is more understanding of Dhamma there is more understanding of the subtlety of realities that arise beyond expectation. What can be known is only the moment when the object shows up to the highly developed understanding that lets go of dhammas and of attachment to what is now appearing, little by little, very naturally. It is known that nothing can be done. A moment of understanding conditions another moment, little by little, on and on and on. How can there be such understanding at the level of the path-consciousness of the sotâpanna? It is unexpected. (Sâriputta did not know that he would attain enlightenment after hearing the words of Asajji, it was unexpected.)

Nina.

Saturday discussion XXXXIII,10

nina

07/19/21 [#168427](#)

Dear friends,

Acharn: When there is letting go there is no thought about past or future. Develop understanding of what is now appearing. When there is direct awareness there must be understanding of a reality. Even it is so weak, it is there, different from what is past, from what we just talked about. It is so natural. It can be stronger and then there is more confidence. No "thing" in it. Even the Path now is so subtle. This is the Path: understanding and letting go.

We may understand the nature of nāma as nāma and the nature of rūpa as rūpa, developed paññā goes further than that. The more paññā begins to penetrate (reality) it goes through to that which arises and falls away now. When there is enough understanding and letting go more, when there is no clinging, the characteristic of what arises can show up. So it is no "I", no self. Listen, consider and understand.

Wilhelm: Is there something like a gradation?

Sarah: From the beginning paññā has to develop with sati. If there is just sati without paññā understanding of realities cannot develop.

Jonothan: If one is hearing the Dhamma explained there can be awareness and understanding at a low level. There are gradations of all kinds of kusala and understanding can be very weak. It can be so weak that it is imperceptable.

Nina

Saturday discussion XXXXIII, 11.

nina

07/20/21 [#168434](#)

Dear friends,

Jonothan: despite the attachment we all have, and wrong view, there is no reason why there can't be some level of kusala when reflecting about what has been heard.

Sarah: There can be appreciation that the attachment that arises is dhamma, not my attachment. There can be a moment of reflecting wisely that it does not belong to me, just a dhamma, gone instantly, not of any significance.

Acharn: Why do we study Dhamma? There can be wise considering. Each word should be studied very carefully in order to let go the idea of self. The self is there, wanting to understand this or that. What is the point of listening to the teachings: understanding the truth of each reality. It is conditioned, it arises and falls away.

Nina

Saturday discussion, XXXXIII, 12

nina

07/21/21 [#168445](#)

Dear friends,

Acharn: This is the whole world: two different kinds of absolute realities: that which arises and can experience and that which arises and cannot experience. Whatever arises is conditioned and later on we learn to understand what conditions the arising of what. But now there is no understanding that they are different realities. They appear as something permanent. There is the idea of "I see" all the time.

When hardness appears what conditions it just to be hard at the moment of experiencing it? The experience is gone, but no understanding. We think that is there to be touched any time. There is the idea of permanence all the time.

The beginning of wise consideration is considering whether this is true or not. To have more confidence in the truth. It is gone, so, how can it be anyone? How can it belong to anyone? The understanding of that is the basis (iìhåna, in satipaiìhåna) for sati to be aware, so that paññå can begin to develop. Hardness is only hardness and when paññå is there it can be the object of experiencing. Before it can be object of paiìhåna there must be enough (intellectual) understanding to have direct understanding of it.

What is the nature that cannot be taken for anyone at all? If there is no understanding of the nature of a reality it is impossible to get rid of the idea of self.

Nina.

Saturday discussion XXXXIII, 13

nina

07/22/21 [#168453](#)

Dear friends,

Acharn: Learning to understand the truth is understanding each word which represents each reality. At the moment of liking something it experiences that object. Like or dislike of that object (means) it experiences that object, otherwise how can it like or dislike that object? We can understand its nature.

What is there from birth? Without that which experiences can there be birth? What are there? Not just that which experiences, also the reality which cannot experience. Birth is conditioned by kamma. There must be conditions for the different kinds of birth: as human being, as deva, as animal. And even of human beings there are so many different characteristics by conditions. What is there is not self.

We have listened a long time and it depends on the accumulation of paññå and on the development of right understanding of the characteristic which experiences that it shows up as it is: nothing at all, only that which experiences. The characteristic which experiences can be clearer and clearer, no doubt about that. Just one word at a time can bring more understanding about letting go. It cannot be taken for anything at all. It is gone completely, never to return.

Nina

Saturday discussion XXXXIII, 14

nina

07/23/21 [#168466](#)

Dear friends,

Alan received a question about Buddhist meditation and what can one do with it.

Sarah: What do they mean by Buddhist meditation? And what is that “we” who can do or not do anything? Acharn would say that there have to be from the beginning wise consideration and study of what is the reality now. Does reality belong to a self? Can a self do anything? At this moment of seeing is there “I” that can see, that can choose what is seen?

If there is understanding that seeing is just a dhamma that passes away what about thinking? Is there an idea that “I” can do this or that?

In the Nakulapitar Sutta we read about someone who is afflicted in body and mind by taking all five khandhas for self. Someone who is not afflicted in mind does not take the khandhas for self. However long one follows some meditation practice, if there is not the understanding now that seeing is not self and what is seen is not self one will always be sick.

Alan then spoke about another sutta where a mendicant came to see the Buddha and wants a very brief instruction so that he could go away in seclusion and reach enlightenment. We read that the Buddha said that for which he has a bias he is reckoned, and that for which he does not have a bias he is not reckoned.

If he is clinging to body he gets the name from it and so it is for each of the khandhas. He comes to be called such.

Sarah: Acharn likes you to understand one word at a time.

Acharn: Is it now?

Alan: Yes, because there is attachment now. There is attachment to the khandhas now.

Acharn: And all are dhammas, even attachment.

Nina

Saturday discussion XXXXIII, 15

nina

07/24/21 [#168469](#)

Dear friends,

Acharn: When we talk about this moment we can understand what is said (in the teachings), because it is there, no matter it is lust, ignorance; all are there, but not known. When we talk about it it can bring more interest and understanding. It is there, unknown, but by having more understanding it can appear to be object.

Studying Dhamma is at this very moment. Studying what the Buddha said for us to understand the truth about what are there.

For example, now there is the cetasika saññā (remembrance). It does not appear because the characteristic of experience does not show up yet. Now everyone remembers but one does not know that it is not self. It is there with the citta every moment in life. At the moment of thinking there can be a beginning to understand what conditions such thinking. If there is no experience of that object how can there be thinking about it? How many cetasikas are there unknown until they appear to be object? There can be the understanding of them as no one and no thing. Whatever appears cannot be taken for anyone or anything at all.

Paññā begins to understand hardness, no word but only a reality. Before that it is some thing all the time.

While taking a bath there are my legs, my hands, but there are only hardness, softness, heat and cold at that very moment. If there is no understanding, the notion of "I am taking a bath" goes on. When there is understanding of the truth it is known that there are different realities by conditions, arising and falling away even if it does not show up yet. When understanding becomes firmer it lets go little by little of "some thing".

Nina

Saturday discussion XXXXIII, 16

nina

07/25/21 [#168473](#)

Dear friends,

Acharn: No matter we talk about sati, if it does not appear it is not satipaṭṭhāna. There can be a beginning to understand the characteristic of sati when it is directly aware of an object, because there is paññā to condition it to arise and be aware of an object...

Without paññā can direct awareness arise? It is so very little, it is the beginning of satipaṭṭhāna. It must take a long time to be used to, acquainted with that which appears. It is the beginning, like planting the seed that will grow, little by little. Pariyatti (intellectual understanding, paṭipatti (direct understanding) and paṭivedha (direct realisation by the stages of vipassanā ñāṇa and enlightenment) are different levels, and one level to another level is quite far apart. It all depends on paññā, the understanding of the truth of what is now appearing, and the understanding whether there is satipaṭṭhāna or not. When it is not direct understanding with direct awareness it is not satipaṭṭhāna. At the moment of touching, seeing or thinking the characteristic which experiences and the characteristic which does not experience are there to be known exactly. It all depends on paññā. There can be just hardness and we think that it is so clear, but there is no understanding. Even when it is there it arises and falls away in succession. This is meant by the fact that all dhammas are very subtle.

Nina

Saturday discussion XXXIV, 1

nina

07/26/21 [#168477](#)

Dear friends,

Nina: we were talking about a conflict situation, thinking of another person who said or did this or that.

Sarah: Because of clinging to self we think of others. Acharn said that everyone is the same. They are just citta, cetasika and rúpa, arisen by conditions and fallen away. There is always someone who did this or that. Anything can arise by conditions. Understanding helps a lot.

Acharn: People think of everything now but no understanding of the characteristic of a reality as it is. We can talk about ignorance, about names and stories, but what is there after seeing? Ignorance is there... Is there a beginning of understanding the characteristic which is not self?

We have to begin to discern the characteristic of experiencing, even right now. We are familiar with the word experiencing, but what is it? It is different from what cannot experience. We know a lot about citta, cetasika, rúpa, seeing or hearing, but not the moment when it is there. Understand how much ignorance is there, from moment to moment, from life to life. There can be a beginning to understand that however much we learn it is not yet understanding of the truth of the characteristic which is not self, which is conditioned to arise and experience and is then gone. We get used to the words, to their meaning, but not to the characteristic of reality. But from hearing again, and again and again and again, there can be conditions to let go.

Nina

Saturday discussion XXXIV, 2

nina

07/27/21 [#168488](#)

Dear friends.

Acharn: It takes a long, long time to get used to the truth, little by little. That is why (it is beneficial) to talk about anything which can condition understanding of what is there now. Like ignorance, what does it not understand? A few moments after seeing, what is not understood? We understand what is meant by ignorance, not "I". It does not show up because it cannot understand what is there. There is hearing so much in a day, so, there can be the beginning of attending or being aware of that which is now appearing by conditions. What is heard is a condition to understand that which is now as it is, arising and falling away. It does not mean that we can experience it in this life, it depends on conditions. It can be, or it may not be. But the point is understanding it enough so that it can show up.

Nina.

Saturday discussion XXXIV, 3.

nina

07/28/21 [#168493](#)

Dear friends,

Acharn: The point is: understand whatever is there as no one and nothing at all. Even right now there are seeing, hearing, thinking, from moment to moment, and it seems that they are together, but it is impossible. When time comes, there can be the beginning to understand any moment, when it is there, even anger. If there is no understanding of anger, no hearing about it, there is no way to understand: it is not me, it is conditioned. When time comes and it arises who can stop its arising. It is object of study, of understanding, beginning to develop the understanding that it is no one. If there is only memory of the words about it, what about the truth?
What is the world? The world of nothing that is permanent. It is only a moment when it is there and after that it is not there anymore. Saññā (the cetasika remembrance) marks and remembers everything and thinks that it is still there, very permanent, never gone away. Wrong understanding is there when there are not enough conditions to understand, to see the usefulness of learning about it, to understand it as it is, when it is there, little by little. It appears well at the moment of direct understanding with direct awareness.

Nina.

Saturday discussion XXXIV, 4

nina

07/29/21 [#168501](#)

Dear friends,

Acharn: We underestimate the words: that which appears. When it does not show up as only one (reality) at a time, what is there: that which experiences and that which does not experience. Otherwise there is no way to understand the words "no self" and "no one". We underestimate even the words "that which experiences". (If there is no reality which experiences) nothing can appear at all, no world at all. It is right now, but it is covered up because right understanding is not strong enough to let go.
If the Buddha did not attain enlightenment, who knows? The moment which arises and experiences does not show up. That is why we learn little by little, even right now. If he did not teach who knows? He taught about the reality which experiences. The word reality means no one. It experiences that which now appears. No matter it is sound. At the moment sound appears, there must be the reality which experiences it. At the moment of thinking there must be the object of thinking.

Nina.

Saturday discussion XXXXIV, 5

nina

07/30/21 [#168505](#)

Dear friends,

Acharn: No matter what appears in a day, my sister, my friend, things all around, there must be that which experiences from moment to moment. Seeing and then thinking about it from moment to moment. It becomes just one world of "I" or "me" all the time, but actually, there is no "I" at all. For example anger is there, to be understood, to be studied. It is conditioned; no one can make it such and then it is gone. That is why it takes quite a long time to listen and listen, to consider and consider, on and on. The most subtlety and profundity of the truth of the absolute realities is there. No one at all to try to do anything because they are their own characteristics which are conditioned by many conditions. That is why learning to understand deeper about words can condition the moment of beginning to study, in order to understand it by conditions. It is this moment of beginning to understand what is now appearing.

That is why the Path leading to enlightenment is very subtle, the fourth noble Truth. No one knows that it is only a moment of developing understanding which conditions the next one. Who knows when, until it appears as it is.

Nina: I notice that Acharn stresses a lot the experience, even more than rúpa.

Acharn: We can talk about rúpa as well. For example, I see a rose, but it is not a rose in truth. It is only what can impinge on the eyebase. This is the condition for understanding to develop to direct understanding of what is now appearing. When there are not enough conditions yet for such moments there can be a moment of thinking or talking about it. What is there appearing in a day is the object of ignorance, not understanding the truth at all. There can be the moment of not underestimating the truth, the subtlety of what is now appearing. But it is not as anyone thinks, from birth to death, much deeper than that. We are talking about reality, not the rose, not the cup.

Nina.

Saturday discussion, XXXXIV, 6.

nina

08/01/21 [#168513](#)

Dear friends,

Acharn: After his enlightenment the Buddha said that the Dhamma is so very subtle, very difficult to understand. But he talked to anyone who can understand. So, there can be understanding developing, from hearing the truth and considering the depth of each reality as it is. Life is only a moment which experiences reality.

The truth of it is there, but no one knows because there is no understanding. There are hardness or softness, smell, taste or that which experiences. Otherwise how can they appear? That which experiences can experience, but that which is sweet or hard cannot experience anything. And all are there by conditions, because there is no one.

By conditions, what are they? Only the absolute realities. What conditions seeing? Seeing is there. Everyone knows what is seen, but what is the seeing? What is that which is seen? Not as one thought, at all. It is so very minute and tiny, arising and falling away.

Nina.

Saturday discussion XXXXIV, 7

nina

08/02/21 [#168521](#)

Dear friends,

Acharn: what is the seeing? What is that which is seen? Not as one thought, at all. It is so very minute and tiny, arising and falling away, until the nimitta (the sign) appears. When there is no understanding the nimitta is taken for something permanent. Even if it is not appearing there is the idea that it is still there...

The understanding of no self, no thing, will be with more and more confidence, firmer and firmer, until it can let go the idea of self or thing, no matter what is there at that moment, in daily life... No one. Nobody can change the conditions for the reality of that degree. That is why it takes from life to life to life, to understand what is there, at the moment of seeing, or hearing, no matter today, yesterday or tomorrow. Never to return.

When there is more understanding of never return, it can let go what is so very important. Now it is not as important as it used to be... Everything is gone, it never lasts, it is not worth clinging to... Thinking of something permanent is ignorance. No need to try to have less anger for whatever, (thinking) "I can do it". That cannot lead to understanding the absolute truth.

Sarah: One reason why the emphasis is on the experience: when hardness is touched, sound is heard now, it may seem quite obvious. But there is still the idea of "I am experiencing hardness, I am experiencing sound". There is not enough consideration that when sound is heard there has to be understanding that it is just hearing at this moment, just the experience of anger, not: I am angry. It is just that moment of experiencing. Otherwise there is too much attachment to not having anger.

Nina

Saturday discussion XXXIV, 8.

nina

08/03/21 [#168536](#)

Dear friends,

Acham: Whatever the experience, no "I" at all.

Nina: As Acham said: What was important yesterday is not important today. That is a very good reminder.

Acham: We talk about what experiences as so very important, because it is the innermost (N: a term for citta, consciousness). What is the innermost of all? It experiences. If there is no citta, nothing can be known. We do not know whether or not it is there. There is just a reality which arises and experiences, and that is the innermost. That is why all the world is under citta. If it does not arise to experience, how can there be anything? We can understand that there is no one, only different realities. We are talking about what is now appearing... Without the eyebase can there be seeing? Impossible. Even that can be known, little by little. Whatever arises is conditioned...Who can stop the arising of that which is conditioned... When the last moment of experience of this life has fallen away it conditions the experience in the next life... That which is seen are different colours. There must be conditions for such differences ... How can there be any permanent reality?

Nina

Saturday discussion XXXIV, 9

nina

08/05/21 [#168546](#)

Dear friends,

Acharn: To learn the truth is to understand what is there now, as it is. Actually what we take for something is not as it is. Just hardness cannot be a table or a chair. Hardness is just hardness, no matter where or when, it is there. It just arises to be hard and then it is gone. That is the meaning of the enlightenment of the Buddha, the great understanding of the truth.

We just talk about the truth, no matter what we call it, what kind of religion. It does not belong to anyone. But without the great wisdom of the Enlightened One nobody knows the truth of this very moment.

Sarah: I just explain some terms to Susie and other newcomers. There are two kinds of reality and as to those that can experience an object, they are seeing, hearing, or thinking. Citta refers to consciousness. Seeing is a citta, hearing is a citta, thinking is a citta. Usually we think that a self, someone, experiences. It is just seeing itself which sees, hearing itself which hears. Rúpa is the reality that does not experience anything. At the moment of hearing sound, hearing is citta and it is accompanied by cetasikas, mental factors.

Without that which experiences there cannot be anything appearing. It is not there anymore, no matter it is the reality which experiences or the reality which cannot experience anything. (As to) letting go the idea of self or something permanent, if the truth does not show up how can there be the letting go the idea of self or something permanent. This is the reason of talking about different realities when there is thinking of an "I" or a self who can control life or make anger go away.

What we know from the Buddha's teachings, there are just these different realities that experience an object, citta and cetasikas, and the rúpas that are experienced.

This moment of seeing, it is just seeing that sees and it arises by its own conditions, not by an "I" that make it see or stop seeing. We live in a fantasy that there is an "I" that can control or make it the way we would like. Whatever arises is just a reality that is conditioned and falls away instantly when it is time for it to fall away.

Nina

Saturday discussion XXXIV, 10

nina

08/06/21 [#168555](#)

Dear friends,

Acharn: We should know what is letting go and what the way is to let go. Letting go now of what?

Sarah (to questioner): Letting go, you mentioned attachment to letting go. Just wishing to let go of attachment is another disturbance.

Acharn: If there is no understanding of the letting go of what how can there be the letting go. Is there attachment now? Attachment to what is now appearing. What can let go, the self? As long as there is "I" there cannot be the understanding of the truth. Understanding that actually what we take for "I" is a moment of seeing, hearing, thinking, hardness or softness of the body. If nothing arises what can be taken for "I"?

There should be understanding of each word : letting go of what, how to let go, what can let go. No "I", because seeing is conditioned to arise and see, fall away and then gone. Seeing is "I" all the time. No understanding of attachment to the reality that is conditioned to arise and see, just to see and then gone. This is so true.

Nina

Saturday discussion XXXIV, 11

nina

08/08/21 [#168576](#)

Dear friends,

Sarah: When there is the idea of "I can let go" there is wrong understanding of self that can do something. Without thinking of letting go understanding performs the function of beginning to let go of clinging to that deep-rooted idea of self.

Nina: Nobody can make any reality arise, understanding this is a beginning of letting go. It is understanding, as Acharn often mentions. I do not like to be angry but anger arises anyway.

Jonothan: There are different meanings of the word dhamma. One of these is the present reality.

Sarah: When talking about the truth, seeing now is dhamma because it is a reality. Computer or table are concepts, not a dhamma. Sound is heard, it is a dhamma. At this moment there is sound, a reality that is heard. Seeing experiences visible object, but very quickly after that there is the idea of Sarah, Vincent or different friends. There is thinking about ideas. Thinking is real, it is dhamma, but the ideas that are thought about are not real.

Nina

Saturday discussion XXXXIV, 12

nina

08/11/21 [#168601](#)

Dear friends,

Acharn: Now that which sees is seeing. What doorway? One doorway is so very, very short. It is not a matter of knowing: now it is mind-door, now it is sense-door. The object experienced through a sense-door is experienced through the mind-door after many bhavanga-cittas in between... There is only one tiny visible object, no shape or form, but it appears as many things around. One cannot imagine how fast realities are arising and falling away... The succession (of realities) which arise and fall away conditions many things, ideas and people... The succession which arises and falls away conditions the permanent being, the dream world.

It is not a matter of thinking about sense-door and mind-door but the nature of experiencing. What is meant by experience? It knows what is there at the moment of seeing. Like the sound, the voice, what is there at the moment of hearing? There must be a reality which can experience that characteristic which appears as sound, smell or hardness. From birth until death it is there, arising and falling away, never to return, not the same one. What about aeons and aeons ago, birth as different personalities, different human beings, a snake, a deva, never be the same.

Nina

Saturday Discussion XXXXIV, 13

nina

08/12/21 [#168608](#)

Dear friends,

Nina: We were talking about it how always the idea of self comes in. Acharn explains so well that the perfections like mettā and patience are not self.

Sarah: When something happens like spilling tea or tripping over, it is always "my khanti".

Acharn: There can be the idea of "I" all the time. Any moment there can be listening, considering wisely, understanding the moment as it is. But even if it is not yet understood as it is, it is there to be known, little by little. There has to be patience, viriya, to listen to the truth about what is now appearing. At that moment there are viriya and khanti but they are not known. It is the reality which has its own characteristic. Since its characteristic is not known yet there cannot be the understanding of this moment with viriya. It depends on right understanding to understand the nature of it as not self. In order to understand more and more it cannot be self. It has to be the understanding of what is now appearing from moment to moment, naturally.

Nina

Saturday discussion XXXIV, 14

nina

08/13/21 [#168620](#)

Dear friends,

Acharn: There are so many thoughts about many words, many things. It is only there very shortly and then other conditions to think about other things. The development of paññā is just among (N: in the middle of) the kilesa (defilements) which is not known but it can be understood little by little. What is so true is this very moment. Otherwise it is just like a dream. Even right now, what we are talking about is gone completely. It is so precious to understand the moment which is conditioned to listen and to think about it, little by little.

No one can do anything, it is the way of the development of understanding, patience and all other paramis (perfections). It is paññā which understands the benefit of understanding of what is there as it is. No hurry to let go of what is there as "some thing". We begin to understand from moment to moment. That is the way life keeps on going.

Nina

Saturday discussion XXXIV, 15

nina

08/14/21 [#168628](#)

Dear friends,

Acharn: We begin to understand from moment to moment. That is the way life keeps on going from aeons and aeons ago. That is why we begin to understand, no matter there is anger or attachment. They are there already, but no one can do anything, because actually, there is no one at all...Begin to understand the characteristic of a reality, little by little. When it is gone, it is gone, what about the next one? It does not matter as long as it is there as the object of considering its nature.

It takes quite a long time for paññā to develop. What is seen is not a flower or anyone at all, it is only that which is seen. How long will it take

to begin to consider it? (One can come) closer and closer to the truth of the moment of seeing and that which is seen. Because that is what it is. That has to impinge on the eyebase otherwise it cannot be seen or thought about or taken for some thing all the time. This is khanti parami (patience) and viriya parami (energy or effort) to develop the understanding (of reality) as it is.

Nina

Saturday discussion, XXXXIV, 16

nina

08/15/21 [#168651](#)

Dear friends,

Acharn: The conditions for paññā to realize the truth are there, so the anattanness appears more and more. There is no doubt about the fact that it does not matter what is there, playing games, or listening to music. When the conditions are there, there can be just the experiencing of that object... No selection, no will to try to do anything about what is there by conditions. When understanding just begins to consider little by little, it is different from the moments when there is no awareness.

The paramis (perfections) are there now: viriya, nekhamma (renunciation), sacca (truthfulness). There can be a moment of joy (pīti), even just to understand the truth so very little, better than none, to understand what is there, wholesome or unwholesome. Even if it is anger, it is there already. It is the way to letting go, because it is gone. What about the reality now, little by little; on and on, naturally, by conditions.

Seeing cannot be anyone, hearing cannot be anyone. They are conditioned to see, hear, think...

Paññā can begin to develop, of ignorance, of not considering of that which is there.

Someone may ask: what is considering? One is used to finding and working out where it is. It is at the moment when something is there.

Nina

Saturday discussion XXXXIV, 17

nina

08/16/21 [#168663](#)

Dear friends,

Acharn: it takes time for paññā to develop. Without considering there cannot be a beginning to have clearer understanding of the truth of what is seen. There is no need to call it anything, because it is there, for paññā to know it... Thinking has to be known as well, letting go as object of "I think", all day. Whatever is there, any time, can be known as it is, as no self. It takes quite a long, long time. It does not matter, as long as it is there to be known.

How many lives we want to live, on and on? Actually, life is just in a moment. As long as there are conditions for such (reality) to arise, it has to arise. It is like now...

Just know what we are talking about, it is about the truth. Just visible object, there is no one there... Who knows what will be the next moment. If there are conditions. What is there is there, arising and falling away so very rapidly, unknown, nothing is left. No one and nothing is there.

Nina

Saturday discussion XXXIV, 18

nina

08/17/21 [#168678](#)

Dear friends,

It is time to think what is there when we talk about realities any time. Gone. This is khanti (patience), viria (energy), paññā, letting go, nekkhamma (renunciation), sacca (truthfulness), mettā, upekkhā, at the moment of right understanding ... We can talk about any reality under different aspects in order to understand it as no me, no one, no thing. Is there understanding now, is there feeling now? If the Buddha did not teach anything about it, even if it is there, there would be attachment, aversion and ignorance. Rejoice to understand the truth, even a little bit, better than none at all. There can be the moment of enlightenment of the truth. We do not mind the past or the future. When right understanding and awareness are there, there is a beginning to understand the characteristic which is there, even very little. There is no other object besides that, until it appears well, little by little. Until it is directly known as just one reality.

Nina

Saturday discussion, XXXIV,19

nina

08/18/21 [#168698](#)

Dear friends,

Acharn: When there are conditions we keep on understanding a little more. There is hardness now, no one there, hardness just appears. No one and nothing, only hardness. Understanding little by little until right understanding begins to be familiar with whatever is there as it is, no matter through which doorway, because actually there is no idea or thought about what doorway; only a characteristic is experienced and that which experiences the truth.

There is sound and whether there is awareness and understanding of the truth of it or it just passes without any understanding, it does not matter. Actually it is gone. What about what is appearing? The most important thing is that which appears, not what has gone or has not come yet. This is letting go clinging to past or future.

There are many different realities from moment to moment. There is no understanding of seeing, thinking, hardness, softness, feeling, remembering.

They are all gone, from moment to moment. There is the parami of patience: paññā cannot arise so quickly.

Sarah: You mentioned pīti, joy. So often there is attachment to joy. So often pīti with attachment is taken for kusala.

Acharn: It depends on understanding. When there is very little understanding it cannot condition pīti. We are living in darkness and blindness from life to life but when there is light we begin to understand the truth. How come we hear about it in this life, to understand it as it is? No one can change the truth. There can be joy at the moment of understanding the truth. Better than none in this life or in saṁsāra (the cycle of birth and death). Nothing is as precious as right understanding.

Nina

Saturday discussion XXXIV, 20

nina

08/19/21 [#168712](#)

Dear friends,

Acharn: Just listen carefully and be truthful to the truth... Seeing the difference between understanding of seeing and "I see". One does not know that it is seeing, because it is always "I see", and understanding this can condition joy, moments of *pīti*. It depends on understanding of seeing and "I see". So, it depends on understanding of the truth. When it is so little it is not clear. It does not condition *pīti* all the time. It can be *pīti* about thinking of the words: what is there in this life to be able to hear the teachings, consider them, develop them. We do not know what will be in next life. Even there will be moments of listening again, considering again, we do not know. ..Sometimes we have *pīti* at the moments of giving away things, *dāna*, or helping people, but what about the understanding of the truth, there is another kind of *pīti*...

It depends on what is there with it, giving things away, helping others. When we see someone with joy and appreciation of understanding there are different kinds of *pīti*. When it is there, it is to be known as not self. There can be conditions for the arising of *pīti* in different aspects, no one and no self.

Nina

Saturday discussion XXXIV, 21

nina

08/20/21 [#168717](#)

Dear friends,

Acharn: What has gone and what has not come yet does not matter, but what matters is what is there now... There is just a moment of seeing and then thinking about it. When it has fallen away another moment of seeing can arise. How can anyone understand this without the teaching of the Buddha, without careful consideration of the truth? There can be a little letting go of so much attachment to things, places, events, situations and thoughts and whatever is there. Because it is just a short moment and then gone. What is there is *saññā vipallāsa*, perversity of *saññā*, not a wholesome moment... Even we talk about *pīti*, just pointing to the usefulness, the preciousness of that which is there, we are beginning to understand the truth in life. Not just wanting to try to understand or to do, what is the use? That is not development of understanding.

Nina

Saturday discussion XXXIV, 22

nina

08/22/21 [#168728](#)

Dear friends,

Acharn: When we talk about píti, we talk about different kinds at different moments, with different objects, under different aspects, as no one, no self. Everything can be object of attachment, instantly, by conditions, by accumulations. Píti at the moment of enlightenment is different from píti right now...

Most important is letting go of ignorance and seeing the danger of ignorance. Just talking about it is not enough, right understanding can see its danger.

Sarah: It has to be now, píti now. Is there píti with understanding now? ...It is not my understanding, my píti. It just arises by conditions and then it is gone completely.

Eve had a question about the objects of the last javanacittas (kusala cittas or akusala cittas) before death: kamma, kamma nimitta (sign of kamma) and gati nimitta (sign of next destiny). Sarah explained that the objects are just like now. Kamma nimitta, thinking about what has been experienced. Gati nimitta, the sign of next life, for example.

Acharn: Even right now, what the object is, can be the object of next life. Kamma nimitta: think of the kamma that was done, wholesome or unwholesome. We do not know it, as it is shorter than anyone can imagine.

Even now people have different objects and these can be object of rebirth-consciousness. After the seeing process has gone there can be death-consciousness and then instantly rebirth-consciousness.

When one is fast asleep one does not mind what object is there: kamma, kamma nimitta or gati nimitta, but it has to be one of these...When it is not known, why do we try to know it? Our own birth-consciousness has kamma, kamma nimitta or gati nimitta, it does not matter, because it is not experienced like the objects in this world through the six doors...

What can be known now? There can be understanding or even satipañhāna (direct awareness and understanding) of the object right now, to be object of death-consciousness when death is there. One can experience the object with right understanding of different levels. At the level of satipañhāna or vipassanā ñāṇa (insight knowledge).

Nina

Saturday discussion XXXXIV, 23

nina

08/24/21 [#168749](#)

Dear friends,

Sarah: We have to understand what object or āramaṇa means. Like now, the object which can be experienced can be a reality, visible object or sound, or an idea or concept, like table or Lukas. What arises and falls away are realities. Visible object arises and falls away instantly. Thinking is real but the concept is just an idea that is thought of, like the gati nimitta (sign of future destiny) or kamma nimitta, an idea of what was done in the past. The past is completely gone, so it is just an idea, a concept of what was done before.

Acharn: ... We have done so many kammās and do not know which kamma is ready to condition rebirth of next life. Who knows the experience of an unpleasant sound is the vipāka of a kamma, a kamma no one knows. When there is more understanding of the truth of each reality it lets go attachment and clinging to the idea of self. What is there by conditions? No one can make another to have such unpleasant akusala (vipāka).

Nina

Saturday discussion xxxxiv, 24

nina

08/25/21 [#168753](#)

Dear friends,

Alberto had a question about natural strong dependence-condition, pakatupanissaya paccaya and its influence on vipāka.

Acharn: There are so many different kinds of deeds. If the akusala is not strong, such as liking coffee, it arises without being conditioned by natural strong dependence. People have different habits, likes and dislikes and such realities are conditioned to arise again and again. Like paññā, only once is not enough to let go the idea of self completely. It needs more moments, little by little. Once it is there it is not lost, careful consideration conditions the growth of whatever is there and that is upanissaya paccaya.

When the reality is strong enough it has done ill deeds that condition the arising of vipāka.

Jonothan: As Acharn said, someone's likes and dislikes will condition pleasant or unpleasant experiences. For example, someone who likes music a lot will turn on that music and have that experience, more so than someone who is not interested. Or when someone is interested in an activity that involves a lot of loud noise he will have that experience, and then there is a lot of akusala vipāka just by virtue of interest. This is in a general sense.

If someone is interested in the Dhamma he will look for where he might hear more Dhamma and be able to discuss Dhamma, more so than someone who is not interested.

Sarah: Seeing now, hearing now is conditioned by past kamma. Accumulations play a role but the main condition is past kamma.

Acharn; Thinking about what is experienced, like natural strong dependence, there are different thoughts, different thinking, different people. Natural strong dependence conditions those differences

Nina

Saturday discussion XXXXIV, 25

nina

08/31/21 [#168771](#)

Dear friends,

XXXXIV, 25

Sarah: Most of the time there is forgetfulness, no understanding, no sati, but it is gone. Even moments of reflecting wisely now, they are gone. Whatever arises is gone instantly. Strong clinging to the self causes so much disturbance and trouble, minding about laziness. Whatever arises is gone, it does not belong to anyone.

Acharn Sujin: The self is there when there is no understanding. The (idea of)self is there at the moment of seeing, hearing, tasting, liking, eating, walking. We should see the danger of ignorance. No one can eradicate it, until paññā is enough to begin to understand little by little, to be truthful to the truth.

Each word of the Buddha is about ignorance now, conditioned realities now, just to understand that there is no one, no self. That is letting go of ignorance and wrong understanding of what is there in life, from birth to death. Just understand the truth as much as there are conditions in this life, to develop on in this life and other lives. To develop on and on so that the reality appears well to the developed paññā, because it can understand the nature of that (reality).

It now arises and experiences the object which is seen. We can talk about any word of the teachings, because it is there now.

Saturday discussion XXXXIV, 26

nina

09/01/21 [#168777](#)

Dear friends,

Sarah: Without understanding now there is no purpose of studying the teachings. We can talk on and on about different scenarios, different situations, problems in life, but we forget seeing at this moment, hearing at his moment. They arise just for a moment and then they are gone. This is the world right now, what is heard, what is seen. It is so fortunate to hear about realities. Acharn was speaking about the joy (píti) in understanding, even just for a moment now. It is the world at this very moment and then gone.

Nina: "And then gone". We do not really understand that, so long as paññā is weak and cannot realize the arising and falling away of realities.

Sarah: Even now there can be the beginning of reflecting wisely about the world at this moment. Without that understanding there can never be direct understanding of the arising and falling away of realities. Instead of thinking and dreaming about vipassanā ñāṇa and direct understanding of arising and falling away of realities there can be a beginning of understanding now of what appears at this moment. Otherwise there is "me" again, "I" cannot really understand it. That is not the understanding of dhamma now.

Nina: Some time ago Acharn said that there is attention to the object of experience but forgetfulness of the experience itself.

Sarah: When people hear that it is just visible object that is experienced or just sound, there is the idea of "I see, I hear, I experience." So the letting go of the idea of "I" that experiences has to be developed. There is not "my experience" at all.

Acharn: We can know how much forgetfulness of the truth there is. There is not enough remembrance of the word of what is true and what is not true. When there is hearing it is not me, it is only that which experiences, but we are used to taking it for "I" and things all the time. But when there is more hearing and considering, understanding can develop.

Nina.

Saturday discussion XXXXIV, 27

nina

09/02/21 [#168785](#)

Dear friends,

Acharn: hear again and again and begin to consider each word, more carefully and more deeply, little by little, so that there can be understanding. No one can make it arise, but (it arises) by conditions. There is not enough understanding, because we are always forgetful about what is there as not self; we take it as something in our life, from day to day. We understand khanti parami; just a moment of listening and beginning to have more confidence, by conditions.

Hardness: understand it as it is, no thing in it. Beginning to understand just one word: no thing in hardness. Little by little, so very little in a day, in one's life. It can be a moment of understanding and no doubt about sammā-sati, because it is the moment of understanding that which appears; the characteristic which is hard, as no one and nothing. This is not enough, it has to go on and on. One should understand not only the word, but the truth is there now of that which is now appearing. This is the Path leading to (the undersanding of) the four noble Truths.

Nina

Saturday discussion, XXXXIV, 28.

nina

09/03/21 [#168798](#)

Dear friends,

Jotika had a question about thinking.

Acharn: Can anyone stop thinking? That is why there must be thinking by conditions. There must be accumulations to think. Some people think wrongly, some rightly. Some people think in a wholesome way and some in an unwholesome way. By conditions. This is the way to understand the truth. No one can control anything, because what is there is not anyone. One cannot change it because it has already arisen. It cannot change, but it can be understood as no one. The most important is that nobody can change anyone, because actually there is no one.

When one hears something and it conditions anger, can anyone change the person who speaks or change what is there now? There is unpleasant feeling and when feeling is pleasant, unpleasant or indifferent, who can make it arise? Another person cannot condition it. Only past accumulations condition that to be wholesome or unwholesome.

Ignorance is there, unwholesome moments are there, and only understanding can see that it is conditioned. Nobody likes it to be the wrong way, it is conditioned. Nobody can help. There has to be one's own understanding, (stemming) from hearing, considering wisely, understanding the truth little by little.

Nina.

Saturday discussion XXXXIV, 29

nina

09/04/21 [#168811](#)

Dear friends,

Sarah: Some people have the idea that after seeing or hearing there should not be any thinking. There are very many mind-door processes, far more than eye-door processes. Even for the Buddha there is thinking in the mind-door process. Even as Acharn said, right now there can be thinking wisely or unwisely. When there is the idea of: "I can plan, I can make this happen, I can control what arises next", there is unwise thinking. Whatever kind of thinking or planning there is, it is conditioned; it cannot be any other way. The point is not to stop thinking or planning, but to understand reality as it is. There are just dhammas, a moment of seeing, hearing or thinking. All by conditions.

Nina.

Saturday discussion, XXXXIV, 30

nina

09/05/21 [#168818](#)

Dear friends,

Acharn: Is there thinking now?

Jotika: Yes.

Acharn: It is unknown. What is there?

Jotika: It is the whole day, going on and on.

Acharn: At the moment of seeing something, there is no thinking of the shape and form. Immediately after the seeing process there are bhavanga cittas (life-continuum) and then mind-door process cittas that have the same object but do not see. After that citta thinks. No understanding that it is not the same moment as seeing. After the sense-door process, there is always thinking about what is seen. It is unknown. The Buddha taught about that, how fast it is, from sense-door to mind-door.

Now there are so many things, so many processes about things, and the story of things and planning. It seems there is seeing all day. Nobody thinks about the mind-door process because seeing is there. The thinking does not show up, like visible object or sound, but it is there instantly after the sense-door process.

Jotika: There is always seeing and then thinking.

Acharn: Otherwise there cannot be Jon and Sarah. The idea of something is always there. So long as there is clinging to that object there is not the experience of the arising and falling away by conditions. (Realities) just appear and disappear instantly. This is the world, unknown. The truth is covered up. Thinking is in between because there is the idea of something all the time after seeing.

Jotika: After seeing there is thinking, after hearing there is thinking.

Acharn: Seeing cannot think, it sees, it arises and falls away. What is seen is not just colour. Saññā (the cetasika remembrance) arises with each citta. It marks and remembers wrongly when the arising and falling away of realities is not directly experienced. It takes what appears as "some thing" and then it is perversity of saññā, saññā vipallāsa.

Nina.

Saturday discussion, XXXXIV, 31

nina

09/06/21 [#168840](#)

Dear friends,

Acharn: The truth can be discerned when paññā is developed enough, to let go what is there together. There is only one reality to be known at a time.

Jonothan: Without thinking one will not understand what is spoken at a time. What impinges on the earsense is just sound. That has meaning only to the person who knows the language being spoken. So, there is a lot of thinking. The idea of chair, computer, room is all that follows the experience of visible object.

Acharn: Did the Buddha think?

Jotika: Everyone is thinking

Acharn: Does the tiny ant think? How can it live without thinking... Does it know what can be eaten?

The shape (of the ant) makes it to be different from a human being, but seeing is seeing, thinking is thinking. Absolute realities cannot be changed.

Nina.

Saturday discussion XXXXIV, 32

nina

09/07/21 [#168871](#)

Dear friends,

Acharn: An ant is also attached to different smells. Nobody can change the characteristic of attachment, no matter to what object. There is no one, it is just the reality which arises to be attached to that object. This is Dhamma, only different realities. That is why we begin to understand the virtues of the Buddha, incomparable. After learning the teachings one knows who is the Buddha. When there is more understanding one can know that without his enlightenment it is impossible for anyone to have such light to understand the truth, that which is covered up from life to life.

There are many things around, but actually, there is no thing, only different realities that arise and fall away in splitseconds... There can be the understanding from considering the truth of the words "what is there now". That is the study of Dhamma, otherwise there is only hearing and knowing about the story. Not understanding that which is there now. Develop understanding, (the truth is) not far away. There can be understanding how much ignorance there is at each moment we take anything for something. Nothing is there after it has gone. We just live in the world of ignorance. No understanding of that which is gone.

Nina

Saturday discussion XXXIV, 33

nina

09/08/21 [#168890](#)

Dear friends,

Sarah: No matter we talk about the life of an ant, elephant or human being, there are cittas like seeing which experience an object through the sense-door process, and then there are many mind-door processes. When we refer to eating, the cittas experience a concept about what is seen, heard, thought about. We think of “I” but there are just cittas arising with many cetasikas like vitakka (thinking) and saññā (remembrance) which experience an impression or idea, not necessarily in words. Like after seeing citta thinks of shape and form, it is so quick, long before there is any idea of someone or something.

Nina

Saturday discussion, XXXIV, 34

nina

09/09/21 [#168908](#)

Dear friends,

Sarah: When one understands different cittas arising in different processes and how there has to be thinking all day long, that is the way to understand that there is no one there, no ant, no elephant, no person, just different cittas experiencing their object, falling away instantly, from moment to moment, from life to life. Gradually it shows how anattā each reality is. No control over what arises next by its own conditions. No one can control thinking, what we think of the next moment. Each moment of seeing, each moment of hearing, each moment of thinking arises and it is gone. It is just the same in the life of an ant, of an elephant or in the life of the Buddha. Each reality, each citta arises by conditions. No one there. From moment to moment there is one citta after another experiencing an object and then gone. No one can do anything. Paññā, right understanding, can develop and understand the nature of what appears right now. Whether or not it arises at this moment all depends on conditions. That is the purpose of discussing, reading or considering the truth. Without considering, listening or reflecting there is no opportunity for paññā to arise.

Saturday discussion XXXXIV, 35

nina

09/10/21 [#168922](#)

Dear friends,

Sarah: It takes a lot of time and wise considering to get used to the truth: it is just citta which sees, citta which thinks, no one at all. There can be joy and a lessening of the burden, appreciation that there is nothing to be done. It is just understanding which develops, to understand the truth little by little, just at this moment. Begin to understand, no need to stop thinking or controlling. Each moment is conditioned and then gone, from moment to moment.

We think how to do, how to change, how to understand. But actually, it is not: "how to". Gradually understanding works its way. No "how to", nothing of an "I" who has to do something...What is this body now? Is it a reality or an idea? What is touched at this moment, is it the body? Is there a person or a body or just the elements?

Jotika: I think just the elements.

Sarah: What is touched now, is it the body or is it hardness? What is seen now is it the body or just visible object? We cling so much to the idea of a body or person But gradually, gradually paññā works its way to understand that what is seen is just what is visible, what is touched is just tangible object. We cling so much to the idea of a whole or a person.

Tam Bach: I like to know more about saóvega, a sense of urgency. I read that the cause of nekkhamma parami, the perfection of renunciation, is a sense of urgency.

Acharn: The reality of saóvega is paññā, not unpleasant feeling or sorrow. It is the moment of understanding the truth that what is there is not there anymore. It is momentary death, khanika maraṇa. No matter what is there, such as the birth place of the Buddha, it stays never the same at all. Each moment is gone so quickly, unexpectedly, no one can imagine it.

Nina

Saturday discussion XXXIV, 37

nina

09/13/21 [#168968](#)

Dear friends,

Acharn: Because of attachment we do not want to lose anything at all. Who can make it different from the way it is, because there is no one there at all. Only seeing and thinking keep on by conditions, arising and falling away all the time. What is the end? No end to this life. How much pleasant feeling, unpleasant feeling, how many problems? Without all this is it better? That is the beginning of letting go.

Paññā sees it is not worth while , just arising and falling away and no one there at all. It has to be paññā which can understand the benefit, the preciousness, of letting go. Ignorance is not as much as before, because there is the understanding of the truth. The truth can appear at the moment of enlightenment... So all depends on right understanding of letting go or renunciation, nekkhamma. It is not just a matter of finding out the meaning of the word, but the truth of that, the reality. The reality of nekkhamma has to be paññā. When we consider carefully and there is more understanding, it is only paññā, otherwise nothing can be nekkhamma, letting go.

When there is no akusala is there saóvega?

Sundara: saóvega relates to wisdom, to paññā cetasika.

Acharn: Without paññā it cannot eradicate all akusala. Without paññā we cannot count how many lives (there will be), on and on. When we see the danger of saósāra there is more time for hearing and considering. That is the meaning of saóvega.

Sundara: It is urgency.

Sarah: Like the fire on one's head, (urging) to develop understanding at this moment.

Nina

Saturday discussion XXXXIV, 38

nina

09/14/21 [#168984](#)

Dear friends,

XXXXIV,38

Tambach: When talking about saóvega, it is seeing the danger of saósåra.

Acharn: Urgency too, not being lazy... When there is more understanding one can see that life has changed by conditions, little by little. There is more development of understanding, reading, considering. It has to be for letting go only... We can understand more about absolute realities, no one and no thing.

Tambach: Does saóvega have to be at a certain level of paññå, or with any kind of paññå?

Acharn: What about your life today? That is the answer for saóvega.

Tambach: If one does not see the danger saóvega is not there. It has to be at a certain level of paññå that can see the danger of saósåra.

Sukin: The fact that you can hear the Dhamma shows some level of saóvega.

Sarah: The letting go of ignorance and attachment right now at the moment of understanding is conditioned by saóvega, just for a moment.

Azita spoke about sense-door and mind-door.

Acharn: There is one eye-door process, then bhavanga-cittas, and then many mind-door processes.

Azita: there seems to be a lot more sense-door processes. We think that we see all the time, but most of the time there is thinking about what is seen.

Sarah: Visible object seems to last but it is there so very briefly, it is gone and then there is so much thinking, conditioned by memory. Thinking about the nimitta and then about the concept of what was seen.

Azita: It is the nimitta that is actually known.

Acharn: that is why it is so very subtle to experience the truth of reality right now.

Nina

Saturday discussion XXXXIV, 40

nina

09/16/21 [#169006](#)

Dear friends,

Azita spoke about someone who kept on being unpleasant to his mother. Different akusala dhammas and their conditions were discussed.

Azita: People behave according to their accumulations.

Acharn: The best in life is understanding what I take for myself . . . Actually it is only a moment of ignorance, attachment or aversion. What is the use of such moments. It is gone, it is accumulated. It does not belong to anyone, it is there by conditions. It will condition such or such future moments in samsara, it will never end.

Azita: We cannot change others or make them different.

Acharn: Can life be changed by more understanding? From unwholesomeness to less unwholesome moments. But they are still there so long as they are not completely eradicated by lokuttara citta.

Sarah: Frustration and wishing means just accumulating more attachment, aversion and ignorance. We think of other people but we should come back to the citta now.

Nina.

Saturday discussion XXXIV, 41

nina

09/17/21 [#169013](#)

Dear friends,

Tambach wanted to discuss the three kinds of dukkha: dukkha-dukkha, viparināma ddukkha and sankhāra-dukkha.

Acharn: Shall we talk about one word at a time.

Tam: dukkha-dukkha, a common kind of dukkha that everyone experiences.

Acharn: What is dukkha?

Tam: Usually translated as suffering or unsatisfactory.

Acharn: What is the understanding of that word. What kind of reality? Unpleasant feeling right? Usually the bodily unpleasant feeling. Who does not know it is so very, very dukkha. Even a little bit. Everyone knows it is dukkha. Dukkha-dukkha is easy to understand. What is the second one?

Tam: I can understand viparināma dukkha, dukkha in change.

Acharn: Everything changes. Does anyone like to have sickness, or to lose what he likes. It changes, it cannot be the same... The change from the way it is... Does anyone have such dukkha in a day?

Tam: The third one is sankhāra-dukkha.

Acharn: Who knows that this moment is dukkha.

Tam: Paññā knows.

Acharn: All are sankhāra dukkha: dukkha-dukkha, viparināma dukkha, are sankhāra dukkha, conditioned realities that arise. Does anyone like a reality that falls away, never to return? Only paññā can see the danger of it. Just arising and falling away, non-stop. .. It is daily life, unseen, unknown. Paññā can begin to understand little by little.. Realities are so subtle but they can be directly realised. Paññā develops from moment to moment, from pariyatti to paipatti , to paivedha.

Sarah: Whatever reality it is, it is conditioned and dukkha. Who has fully realised the truth has no more conditions for aversion towards what is unpleasant, attachment to what is pleasant and ignorance about any conditioned reality. It is not the common idea about dukkha, but the understanding that even unpleasant feeling is just a dhamma.

Nina

Saturday discussion, XXXXV, 1

nina

09/18/21 [#169023](#)

Dear friends,

Nina: Acharn, you spoke about saññā, remembrance. Everyone remembers but it is not known as not self.

Acharn: We just talk about what is there now. Seeing, how can there be letting go of that. There are ignorance and attachment to that as "some thing", no matter it is a person or thing. There are ignorance and attachment on and on. There should be letting go of what is not self, it is only that which is seen.

Each word should be studied very carefully, in order to understand a little bit, on and on. It is what is seen, it cannot be anything. When one closes one's eyes it is not there anymore. So, what appears at the moment of seeing is only that which can be seen. There is only one reality which can be seen. The understanding is there, little by little. Even if it is very little, it is a moment of letting go.

Nina

Saturday discussion, XXXXV, 2.

nina

09/19/21 [#169032](#)

Dear friends,

Acharn: Hearing the teachings about the truth of seeing can condition understanding a little more of what cannot be taken for anything. Because it is gone completely. If it could not be directly experienced the Buddha would not teach it at all. But since he knew that for anyone who understands the truth little by little there can be conditions for confidence in the truth. So there can be moments of not forgetting of what is heard, that what is true is this very moment.

Begin to just think about it, not forgetting the story about it. Later on there can be moments of paying attention or being aware of it

It is so natural. Hardness is there, sound is there, unknown, because of no attention, no awareness. There is not enough understanding not to think of other things; keep on understanding that, little by little, by conditions. This is what the Buddha said: all dhammas are anattā.

Even the Path of letting go is so very subtle because it has to be all by conditions. If it appears as "something" as usual, that is not the truth of seeing at all. The absolute truth of what is there is covered up from life to life. The teachings is the light that shows the truth of what is now appearing. That is only intellectual understanding, but without it how can there be any moment of beginning to directly develop understanding of what is seen as what is seen...

Just hearing and understanding and while there are hearing and understanding saññā marks, remembering the word, the meaning... The truth is now. Ehi passiko, come and see, understand what is there.

Nina

Saturday discussion XXXXV, 3

nina

09/21/21 [#169068](#)

Dear friends,

The moment of thinking about what was seen is not the moment of seeing and this is the meaning of enlightenment of the truth, otherwise it is covered up. It is opened up little by little. At the moment of understanding it conditions not forgetting what is heard as it is, here and now and it can be known. There can be a moment of understanding that characteristic, sati. There are many levels of sati. At this moment there is saññā, remembrance, that remembers the word, the sound, the meaning. When there is understanding there must be sati that is non-forgetful, not thinking about other things. Only understanding can know whether there is intellectual understanding or direct understanding with awareness. There is the arising and falling away of whatever is there in life and it is all gone, but it seems that it is there all the time. This life is just like last life and previous lives. What was in last life is completely gone. What is there now is completely gone after death. There is "no thing" there and then it is gone. It will be forgotten as soon as one dies. We never remember after the moment of birth. What is there that can be known? Only what appears. How great is the rapidity of the arising and falling away (of realities). It seems that there is no gap in (the moments of) seeing, even there are hearing and thinking in between... What is there now could not be known if the Buddha had not taught about it after his realisation of enlightenment. This is the only way to understand what is there. Intellectual understanding conditions moments of direct awareness. Understanding is so very subtle and deep, it cannot directly appear as it is, unless there are conditions for such stage of enlightenment.

Nina

Saturday discussion XXXXV, 5

nina

09/25/21 [#169112](#)

Dear friends,

Acharn: In the beginning , even realities appear in daily life, they do not appear as no self and nothing.... "I am getting angry, I like that, I dislike that." What is there is always taken as "some thing" or "I". When sañña is not firm there are no conditions for direct awareness of what is now appearing. It all depends on conditions. There should be joy that "no one" can understand anything. All by conditions. And there should be joy to know that it *can* be directly experienced and that there will be letting go of the idea of self. The Path is this moment of understanding. Very deep, very natural.

Nina: I find the word "unexpected" very helpful. People try to do exercises and to concentrate. We never know the next moment.

Acharn: It will come closer to this moment. No expectation for seeing, hearing or thinking to arise. All unexpected, all by conditions... If there is no word from the One who has developed understanding to experience the truth (we would not know anything). It can be directly understood and experienced, because it is so true; so it cannot be changed at all the way it is. Understanding goes deeply down to the truth; whatever is there arises and falls away. Otherwise there could not be the word like "Buddha", the Enlightened One, Awakened One. What about last life, all gone, what about just a moment ago, all gone, all gone. Until death, all gone. After death there is no thought about this life.

Nina

Saturday discussion XXXXV, 7

nina

09/28/21 [#169150](#)

Dear friends,

Acharn: When paññā is not strong enough there must be conditions for the arising of such (akusala) realities, from accumulations. No one can prevent what is there, it has been accumulated. The truth shows up as truth, but no understanding of it: that it is no one, only a moment, conditioned to be such and such and then gone... We think of a whole situation which is gone, but actually there is just a reality which is conditioned to be there and then gone.

Sarah: A moment of hearing , a moment of thinking what that person said, there are just moments of experience. Because of clinging to self there is more burden. When we talk about the perfections as protectors, they are not developed without the support of viriya (energy or effort) and khanti, patience. That why the Bodhisatta developed all perfections in order for the understanding to be enlightened to the truth.

Nina

Saturday discussion XXXXV, 8.

nina

09/29/21 [#169158](#)

Dear friends,

Acharn: Develop understanding of no one and no self naturally, because it takes quite a long time to understand (reality) as it is, because of the accumulation of ignorance and attachment; it is so much from moment to moment, from aeons and aeons ago. That is why saññā marks and remembers wrongly, always taking what is there as "some thing"... It is not easy to understand the truth of that which is there very shortly. It can be directly experienced depending on what level of paññā is there.

The characteristic which experiences now is not known as it is, because it appears as "I see, I hear", but actually there is no "I". Only seeing is there, hearing is there. One (reality) is the chief of experiencing just the characteristic of the object, while the other realities that arise (together with it) cannot experience (in the same way) as the chief, but take the object with attachment and ignorance, or with pleasant or unpleasant feeling. There are so many realities but they have the characteristic of experiencing in different manners with different characteristics and different functions.

Nina

nina

10/03/21 [#169234](#)

Dear friends,

Nina: Acharn speaks about the natural development of understanding, and I think that it is good to consider what is natural.

Acharn: Is seeing now not natural? Hardness now, smell now, are these not natural? Anything is so natural when it is there by conditions. But when one tries to hold it, have it there for awareness, thinking that it should be there all the time, is that natural? Even trying is conditioned, but ignorance cannot understand anything. Understanding can understand everything. Right understanding which has been accumulated enough can eliminate wrong understanding.

Paññā can understand everything as it is, depending on conditions. For example no one and no self. Every one can understand the words and their meaning, but what about the reality right now? Pañña knows that it is not yet the realisation of the truth one has heard, but it is the beginning to understand what is right and what is wrong. Otherwise one follows the wrong Path. It all depends on understanding of no one and no thing... One can understand the anattanness more and more perfectly, one can understand that no one is there.

But without enough intellectual understanding how can there be such moment? There is understanding of what one has heard so long, about considering, awareness, many words, but it is there at that very moment, no word, the understanding is there. This is the difference between different levels of understanding. When it is there no doubt about sammā-sati, it is there instantly.

There is touching now and no understanding with direct awareness. When understanding is there at that moment it is different from the experience without awareness and without understanding. It all depends on paññā and when paññā is there it is joyful, it does not follow the wrong Path. It sees what is right and what is wrong.

The understanding of the arising and falling away of realities will let go the attachment as something that belongs to me: it is me or it is some one.

Nina

Saturday discussion XXXXV, 10

nina

10/05/21 [#169278](#)

Dear friends,

Sarah spoke about the natural development of the Path: Natural is not trying to do anything, trying to concentrate or follow any method. Just understand life at this moment, like seeing or hearing...

Having an intention is just like wishful thinking... Just a moment of thinking conditioned by clinging to self, but it is gone instantly...

Jotika spoke about the taking of precepts.

Sarah: One can take a precept, one can repeat the (words of the) precept, but what about the citta at such moments?... When there is kindness at such moments kindness accumulates. And above all: it is not my kindness. There is kindness for a moment and then gone. Maybe the next moment, even when one does not harm mosquitos there is annoyance that one is disturbed. The annoyance accumulates as well, different moments.

Jonothan: It is the belief that by setting an intention there will be a better observance of the precepts, there will be more kusala, more mettā, more understanding. Setting an intention is not a factor that helps those things. What helps to develop those qualities is one's accumulated tendency, helpful reminders and reflecting on the benefit of kusala when it arises. Not with the idea that it can be encouraged to arise by setting an intention.

Acharn: Shall we talk a little more about intention? It seems like there is the understanding of intention but what is the reality of that? Is there intention to do something? But as the Buddha taught, intention is a reality that arises by conditions. It arises with every moment of citta (N: intention or volition, cetanā cetasika)... The Buddha enlightened the truth. It also arises with a moment which is neither wholesome nor unwholesome. It can arise with citta that is result, like seeing. This is not known until the Buddha taught about it. Even intention itself is not anyone at all. It is only a reality which is conditioned to arise with each citta, even if there is not a strong intention. When one opens one's eyes, is there any intention?

Nina

Saturday discussion, XXXXV, 11.

nina

10/06/21 [#169289](#)

Dear friends,

Acharn: Each cetana (intention or volition) is different. There are various cetanas according to conditions. There is cetana which is vipaka, wholesome, unwholesome or kiriya. No one can make it arise, but whatever arises is conditioned. There is not just one condition. For example (in the case of) seeing, without eyesense there cannot be seeing. And even if there is eyesense, when the rupa (visible object) does not impinge on it, it cannot condition seeing. Seeing alone cannot arise by itself, it needs other factors to condition its arising, such as phassa (contact), vedana, sanna, cetana. Cetana which arises with seeing is conditioned by kamma. Kamma conditions such cetana to coordinate the other cetasikas to experience that object. Just learn to understand what we take for "I". Where was yesterday's cetana, where was yesterday's "I"? Just a moment ago, where was "I"? No more. Seeing cannot be anyone. It does not belong to anyone. No one there. Begin to understand the way dhamma is.

Nina

Saturday discussion XXXXV, 12

nina

10/08/21 [#169334](#)

Dear friends,

Sarah: No one can set an intention, it is just a fantasy. Cetanā arises with every citta at every moment in life... We live in a fantasy world of being able to control life... When there is more understanding of realities, more understanding that each reality is conditioned, there will be gradually letting go the burden that I can do anything, even setting intention.

Jotika: Is cetanā not a factor of the eightfold Path?

Sundara: The Path is very subtle, it is so easy to get tricked...

Jotika: There is a lot of wrong thinking.

Sundara: We all do. It happens all the time, by conditions, you can't stop it. I admire your patience, with viriya and khanti, slowly considering carefully what we have heard. It just takes time...

Jotika: Setting intention is more kusala.

Sundara: It does not mean that if you set intention there will be more kusala.

Jotika: It is a help.

Sundara: That will be debatable. Acharn always says that paññā will know. Very easy to go wrong. We think it is kusala, but it is not kusala.

Jonothan: There is a distinction between the appreciation of the value of kusala and the intention to have more kusala. If there is more appreciation of the value of kusala there is no need to set intention to have it, no special time or place. There is opportunity for kusala at any moment... No way of knowing in advance what conditioned dhammas are going to arise and what will be the object of citta that does arise. That is the problem to have the intention to have more kusala.

Sarah: Whatever arises is by conditions and there can be understanding at any time. The understanding itself conditions more kusala and not the intention that I will have more kusala. I always comes back to the understanding of this moment that the dhamma is anattā, not my intention, my kusala.

Nina.

Saturday discussion XXXXV, 13

nina

10/11/21 [#169403](#)

Dear friends,

XXXXV, 13

Acharn: Usually there is “some thing” appearing and no attention or awareness. We just think about it in different ways... The truth is that it cannot be anything when it appears well... When it (hardness) is touched and appears and no right understanding, it cannot appear well. There is no direct awareness. There is only attention to that object. Whatever is there is very short and then it is gone, another thought comes in. So it cannot appear as well as when it is the object of direct awareness and right understanding. Even if it is very short but it is the beginning of understanding the difference between awareness and no awareness... Everything arises and falls away so very rapidly. It depends on understanding of that as it is... There can be thinking even while touching as no one can stop conditions for thinking. But later on, little by little, there can be more understanding of letting go other ideas about that. There can be a little more understanding of the truth. It takes a long time to have less thoughts about other things while touching or seeing. There can be the (knowing of the) difference between just thinking about that in words and some moments of understanding that which is there. Even if it is not clear yet there is a difference between just talking about it, thinking about the story, and attending to that characteristic. When there is more pañña it can understand the difference between the beginning and when it is (more) developed.

Nina

Saturday discussion XXXXV, 14.

nina

10/12/21 [#169417](#)

Dear friends,

Acharn: What about that which is now appearing? Beginning to understand the truth, it cannot be a flower or anything, because it is only that which is seen. But there is not only one seeing moment, there are many moments to form up the idea of shape and form and things around, from day to day, on and on, until pañña can understand what is seen is gone instantly. But it does not appear as that. That is why it is not yet the ariyasacca (noble truth). Just one reality at a time. It appears so well because there are other objects around and understanding begins to understand it. There is just thinking about it. Even when there is thinking there can be the understanding of thinking. Everything in life which has not been known yet will be the object of direct understanding, little by little, right now, just as it is. But not yet, it depends on pañña. Seeing now is not seeing a moment ago or just the previous moment of seeing. All appears as nimitta, not as it is. It is gone completely. It is only in this life, there is no memory of last life.

Nina

nina

10/14/21 [#169436](#)

Dear friends,

Acharn: When there is more understanding of what it (the object) is, as not anything, it can be a moment of paying attention or beginning to be aware. Right understanding is there but very weak in the beginning... There is understanding of that object when there is attention or awareness. Attention is *manasikāra cetasika*, right considering. It is a condition for understanding of that object...

No matter what *citta* experiences *saññā* is there... Seeing is the chief of experiencing and while *citta* experiences *saññā* marks and remembers that. But when there is no understanding of that which experiences how can there be the letting go the idea of something that is there, or of "I see, I hear." Because of the arising and falling away (of realities) so very rapidly it forms up the shape and form which is taken as *nimitta*, something which is there. Only one dot on the table cannot be any shape, no mountain, no water, no people. Just from moment to moment it arises and falls away very rapidly... It is only one (reality) but the rapidity of the succession conditions the shape and form. *Saññā* marks it and remembers it. That is the *nimitta* of what arises and falls away.

Even there is no word, even a baby can have the idea of shape and form because *saññā* marks and remembers the shape and form, the *nimitta*. And it is known as something, that is *paññatti* (concept).

When there is no *nimitta* there cannot be *paññatti* and when there is no *paramattha dhamma* arising and falling away so rapidly, there cannot be *nimitta*. Without the teaching of the Buddha who knows that everyone lives in the world of *nimitta*. There is no understanding of the truth how is it that *nimitta* is such and such. There must be *paramattha dhamma* and (if there is) only one there cannot be *nimitta*. But the rapidity (of the arising and falling away) conditions the shape and form to appear, to be marked as *nimitta*. From the memory (marked by *saññā*) it is known as something here. Until there is the understanding what is there now. There is *paññatti* from shape and form, so it is known as flowers and things. In truth there is only the rapidity of the arising and falling away of *nāma* and *rūpa*. Gone, never to return in *samsāra*.

So we can understand what is *paññatti* because of *nimitta*. No matter what is seen, heard, tasted, smelt, we live in the world of *nimitta* and *paññatti*, no understanding of the truth that actually there is no one and no thing. It is just like a dream. There are so many things in a dream but when one wakes up there is nothing at all. So now ignorance is there. One does not understand what is there until *paññā* begins to develop, waking up little by little. To understand that what the Buddha said about *anattā* and *suññatā* is so true.

Saturday discussion XXXXV, 16

nina

10/16/21 [#169460](#)

Dear friends,

Acharn: Without the intellectual understanding how can there be the understanding of the truth? What can lead to such understanding without the words of the Enlightened One to show the Way, which is now? This is the way to understanding.

Just normal life, but understanding begins to understand more, develop more, little by little, by conditions, by the paramis (perfections). And now there are paramis when there is understanding with viriya, khanti, sacca(truthfulness), aditthāna (determination), until one reality appears as object.

This is the condition for the development of understanding: knowing the difference between intellectual understanding and direct understanding. There will be more confidence of the truth of no one at all. How can there be anyone who can make anything to arise and control anything. Impossible. There should be patience to understand the truth little by little.

Nina

Saturday discussion, XXXXV, 17

nina

10/17/21 [#169467](#)

Dear friends,

Sarah: Acharn, you were talking about firm saññā, tīra saññā. Without firm remembrance of the reality to be understood there are no conditions for awareness and understanding to arise. And then there is no wasting time on other things. This is not meant conventionally like no time for cooking or watching T.V. But it means that there is the firm remembrance of the reality at this moment for awareness and understanding

Acharn: So, firm remembrance is there now of that which experiences and of that which cannot experience. So, it can condition direct understanding and awareness at that moment. One has no doubt what is meant by direct awareness and direct understanding, because the characteristic of direct awareness appears. That is why it is said in the Tipitaka that the realities are not known so long as they do not appear to satipatthāna, to sammā-sati or direct awareness.

We can talk about attachment. Even right now there is attachment. But when there is no understanding and direct awareness of that which appears, it is only known in words. That is why careful study of each word of the truth can condition understanding of what is meant by enlightenment : realising the truth of this moment. The beginning has to be firm too, tīra saññā of the truth. Without the (right) beginning it is impossible to go to the end. So, there can be understanding with direct awareness when time comes and when conditions are there.

Saturday discussion XXXXV, 19

nina

10/21/21 [#169497](#)

Dear friends,

Acharn: What is breath? It is a reality. Everyone knows, but the nature of what is there is not known. We take it for breath, but the Buddha taught the absolute truth of everything...

Huong: It does not appear as object of sati

Acharn: Please breathe, can you? Breathe out, can you? It is ordinary life. But what is the truth of breath? What is the nature of what we take for breath?

So, what appears? It is not my breath, my breathing.

What is there that can be known right now?... Does it appear?

Huong: No

Acharn: But is it here? What conditions it to arise? Can there be breath without citta? Only when there is a living being, not dead yet, there is breath. No matter one has it as object or not, but it is there by conditions. Usually it does not appear because it is just a very slight hardness. It cannot be known (as is the case) when we touch something hot, cold, hard or soft...

It (breath) is only hardness, softness, heat, cold, vibration or pressure, that is all. It is gone and never returns, like other objects, it is very short. It is no one.

Does one just to know more about it? Or does one want to pay attention to it or want to understand it? It is just like anything which is hard.

Nina

Saturday discussion XXXXV, 22.

nina

10/31/21 [#169563](#)

Dear friends,

Acharn: The moment of arising and passing away did not appear at all. That is why it seems that there is "some thing"... Does sound appear now?... The sound is that which is conditioned to arise and disappear instantly. But there are other realities, not just the experience of sound. There is that which marks and remembers even just one sound as it is. So there can be the understanding of the difference between different sounds. Because saññā (remembrance) is there, a reality which arises and experiences the same object as the citta experiences. It does not perform the function of the chief of experience (of citta), it just remembers and marks the object. Now it is there. Otherwise how could there be (the experience of) different colours and different shape and form? The truth is there, unknown. Begin to understand what is there.

Jon: Conventional reality is not denied, but what is real in the absolute sense are those realities that are directly experienced such as sound and visible object. There is a lot of thinking about sound and that thinking produces the notion of "things". Fundamentally the world is the world of absolute realities, arising and falling away. This is not experienced, but by intellectually we appreciate what the Buddha taught, as different from the conventional idea about the world.

In conventional sense reality has a much wider meaning...

Acharn: When there is no understanding of the absolute truth we take it (the conventional notion) for real: "It is me".

Nina

Saturday discussion XXXXV, 23

nina

11/02/21 [#169576](#)

Dear friends,

Acharn: It is "I" all the time: I like, I hear, I see. Even I do not speak out: I like, I see, it is there already as "I".

Jonothan: Normally in a day there is no reference to an "I" who is doing the seeing. This is not the same as (the case where) there is "I" who understands or who wants to understand.

Acharn: The truth is exactly the same, no matter there is I who understands or I like, I see, I hear. Who is hearing?...That is why the Buddha pointed out the āsavas (intoxicants). After seeing, after a few moments, it is there.

Jonothan: I am not talking about the āsavas.

Acharn: Should we not talk about the āsavas, it is the condition for such an idea of self. Whatever is experienced, it is "I" all the time...

Jonothan: it is so different from "I who understands" and "I who develops understanding". The āsavas do not appear and cannot be the object of understanding.

Acharn: That is why there are many degrees of every reality: āsava, anusaya (latent tendency), nīvaraṇa (hindrance), kilesa (defilement)...
Where is the "I"?

Jonothan: If there is no understanding of realities as anicca, dukkha and anattā, it does not mean that there is wrong view of self.

Acharn: How many āsavas are there?

Jonothan: Four: the āsava of clinging to sense objects, kāmāśava, wrong view, diṭṭhāśava, ignorance, avijjāśava, and clinging to existence, bhavāśava.

Acharn: If there is no wrong understanding there must be the clinging to bhava (clinging to existence, to being alive).

Jonothan: I am sure there is, but it is not apparent, it is very subtle.

Acharn: ...What is the way to eradicate āsava and anusaya?

Jonothan: It is eradicated just by developing understanding of what appears...Eventually paññā will eradicate the most subtle tendency that never appeared.

Acharn: Very keen, very sharp paññā can cut off what has been accumulated for aeons and aeons.

It has to be understood what is there as it is, unexpectedly, stage by stage. So that there will be more confidence in anattāness, no one, no thing at all. Just when it arises and falls away, no more, completely gone. These are not words, but it is the truth the Buddha has enlightened. So he presents the truth by words like bojjhanga (factor of enlightenment). When there is no satipaṭṭhāna can there be bojjhanga?

When there is no pariyatti how can there be paṭipatti (development of direct understanding)? If there is no paṭipatti, satipaṭṭhāna on and on, bojjhanga and magga (the path), how can there be the realisation of what is there. .. No doubt that there is no me at all, not even clinging to being (bhavāśava). Actually it is not just the words, but it is the truth that is there, arises now, not gone yet.

nothing can eradicate the idea of some thing. But when it appears little by little, it lets go the idea of self, that is very, very subtle, until the moment of enlightenment.

Nina.

Saturday discussion XXXXV, 26.

nina

11/07/21 [#169614](#)

Dear friends,

Acharn: The characteristic that cannot be taken for anything permanent should be known, to let go the idea of "some thing" there. There are only different realities experienced from moment to moment. Never to return. Is there hardness now? What conditioned it? No need to know, but understand the reality which is there and cannot experience anything. No word, no need to say anything about it. Since it is there and its characteristic shows up. It is just that, beyond words and then gone.

This is the difference between understanding and no understanding. Usually in a day there are hardness and softness, no matter one is sitting, eating, talking, or stretching one's arms. It is there but no attention to it; but if there is no understanding of it it is "some thing"...

Right understanding begins to understand it. If it is not known as it is there is accumulation on and on of ignorance and attachment, and taking it for "some thing", as usual. Learn to be familiar with the characteristics of all realities, right now, little by little. No matter it is sound, painful feeling, pleasant feeling, attachment, aversion, metta and absence of mettā... Hearing, considering , understanding it.

Nina: It is not thinking of the story about it but instead understanding realities.

Acharn: No one can eradicate thinking of the story, but only right understanding (can realize) that it is only thinking about what has been experienced...Thinking is thinking, no matter about what one thinks. But is it thinking with understanding or without understanding? ... Nothing can be done , only by conditions. Understand little by little a conditioned moment as that which experiences and as that which cannot experience, and then they are gone. It is uncontrollable and there is no choice...

So it depends on this moment, how much understanding is accumulated from hearing and letting go ignorance little by little. This can condition moments of hearing again, considering again and again, to understand what is there, by conditions.

Nina

aturday discussion, XXXXV, 27.

nina

11/08/21 [#169622](#)

Dear friends,

Acharn: Only paññā can know the truth of what we take for self or me, aeons ago until now. It has to be right understanding of what is now appearing as it is. Hearing again can be a reminder by conditions to understand instantly or to think about the truth instantly, depending on what level of paññā....

When paññā begins to understand a reality, just little by little, it lets go clinging to the next one which succeeds instantly the past one. It does not mind what would be the next one. But when there is no understanding it is attached instantly to the next one, which is unknown and which thinks that it is the same because of not realising the arising and falling away of realities...

The understanding of anattā becomes a little clearer, to let go what is there. . Just once in saṃsāra, never to arise again.

Nina.

Saturday discussion, XXXXV, 28

nina

11/09/21 [#169627](#)

Dear friends,

XXXXV, 28

Acharn: Just learn to understand that there are so many different realities. (For example) there is feeling with sense objects or feeling without sense objects, as we learn in (the section about) mindfulness of feeling (in the satipaṭṭhāna sutta). No one can do anything, only right understanding develops little by little, again and again. Until it appears as that which has not been understood before.

What is there is so real but very short, until paññā can have right understanding of that very short moment of a reality which is conditioned. There can be more confidence in the truth of “no one there at all”... How many moments pass on with understanding or without understanding? What kind of thinking (is there), they are gone completely.

Nina.

Saturday discussion, XXXXVI, 1.

nina

11/10/21 [#169628](#)

Dear friends,

Acharn: Sati is a wholesome cetasika (mental factor accompanying citta, consciousness). Sati is not forgetting what is right and what is wrong, what is wholesome and what is not wholesome. We learn to understand what is there in a moment, and at a moment of understanding there must be sati which is aware of sound, word or meaning... Ignorance cannot attain to the truth of the reality right then.

But at the moment of being reminded what is there now? But it does not appear as it is (since) there is no understanding of the truth of what is there.. There is what is seen and there is the reality which sees. There are many different realities appearing but no understanding of the truth of it... Even seeing right now is not known because there is no sati. So, how could there be wise attention to its nature as just that which sees. It is only that which sees, it cannot be a moment of hearing because it cannot hear... All in a moment, from moment to moment. This is life: with understanding or without understanding.

Nina

Saturday discussion XXXXVI, 2.

nina

11/11/21 [#169636](#)

Dear friends,

Acharn:

So, we learn little by little to understand the reality that is there by conditions. No one can make it arise, it cannot arise without its proper conditions. So, no one is there but there are realities that condition each other in a moment, to arise to be such... Just learn to understand what is there and at the moment of understanding there is sati. It is a reality which is not understanding; it is not ignorance, but it is not forgetful of that which is there, as just a reality... Even if it is there we only heard about it but there is not the moment of beginning to study directly to understand its truth. It is there to experience the object but it is different from the other realities which experience the (same) object. That is why we learn about what is now: only different conditioned realities which arise and fall away, unknown all the time from life to life, since aeons ago. Until we heard the truth about it, from the Enlightened One, from his enlightenment. His word of truth is shown, to understand little by little.

Understanding is not sati. We learn about truth of what is there and that is very, very subtle. Sati can arise without understanding because it remembers the truth of that which is wholesome or unwholesome, but it is not understanding of the absolute truth of "no one there", even right now. Just listen, and listen and listen, and understand what is there as not self, little by little, until (there arises) the moment of direct understanding of what is there now... each moment can be known, little by little, from hearing and considering about the truth of whatever is there now.

Nina.

Saturday discussion, XXXXVI, 3.

nina

11/13/21 [#169650](#)

Dear friends,

Nina: People who listen have different accumulations, like someone who thinks of her own sorrow all the time. She will be surprised to hear that it is her own clinging to what is no more which causes her very deep sorrow. Acharn, you also say "little by little" . One has to hear this again and again before the truth can dawn upon us.

Acharn: What is real at the moment of sorrow and of having unpleasant feeling? It is so true while it is there, but it is gone, unknown. The truth is the truth when it is there, no one can change it, and when it is gone no one can make it return. Life is just from moment to moment, it keeps on rolling on, unknown. There is seeing right now, who knows it is not there any more at the moment of hearing. The truth is that seeing is not hearing, so it cannot arise at the moment of hearing. It is so true, it can be directly experienced to let go the idea of self or the idea of a permanent reality... What is the truth of seeing, where is it and what does it see? What is seen is not as it is, because there is no understanding of the truth. What is seen is only what impinges on the eyebase. It is gone instantly. Otherwise there cannot be hearing and thinking that just follows and takes it for so many things around as one opens one's eyes.

This is the way dhamma is: the rapidity of the arising and falling away of realities. That is why the Buddha from his enlightenment taught about the absolute truth which can be heard, studied, considered, so that one can begin to understand what is true.

Each reality is very subtle, even phassa, contact, is there now. There can be the understanding little by little, that there must be phassa, to let go the idea of "I see". Seeing cannot be "I". It is only that which arises and experiences and is the chief of experiencing the object. There are (the accompanying) mental factors, cetasikas, but they do no experience (the object) as clearly as citta, the chief of experience of that which now appears.

Nina

Saturday discussion XXXXVI, 4

nina

11/14/21 [#169666](#)

Dear friends,

Acharya: Whenever there is a moment of experiencing saññā marks and remembers. It is memory of what is there now, from life to life, from aeons and aeons. First understand the nature of experiencing, it is so real, it is there by conditions... What is there now can be the object of understanding, when there are enough conditions for a moment of understanding at different levels, beginning at the first one. Without intellectual understanding (pariyatti) there are no conditions for understanding hardness which is now appearing. Its nature cannot be anything at all. It is only hardness and even if it seems that it is there, in truth it arises and falls away. What appears is the sign, the mark of that which is hard.

Everything lasts so very short and is very subtle. Learn about the truth and right understanding understands; it can understand of that (reality) as it is, little by little, sharper and sharper. That is why it depends on the development of understanding. It has to be from now on, otherwise how could it begin to develop...

Like seeing is there now... seeing is the moment when the object is experienced. Because there is a reality which can know or experience what is there. It just experiences and it has no other function. It cannot understand or mark and remember. Citta just experiences the characteristic. How can other realities like lobha arise when there is no experience (by citta). The function of lobha is experiencing the object with attachment. Ignorance experiences that with ignorance.

Nina.

Saturday discussion, XXXXVI, 5

nina

11/16/21 [#169683](#)

Dear friends,

XXXXVI,5

Acharya: So, any moment of whatever appears there must be that which arises and experiences. Citta, is the chief of experience. What is the chief? There must be other realities which experience the object but not as the chief. It is not understanding, it arises and experiences. Paññā is not citta, but paññā understands. Understanding experiences with understanding, and it is different from just experiencing without understanding, like citta. Citta just experiences without the function of right understanding. Citta cannot understand, it can directly experience the object. Paññā does not experience the object as clearly now as citta which sees or hears, but it understands the truth of that which citta experiences. That is why we learn to understand, not just remember the words. Even we are talking about the arising and falling away of realities, it does not sound so very dangerous, because it does not appear as it is. It does not matter, hearing about the arising and falling away, but what about the moment it appears as it is, that is quite different. What is the danger of it: it cannot be permanent, it is there just very shortly and then it is gone. What for? Never to arise again. This goes on and on and on. Whenever there are conditions to arise it (reality) has to arise, so it is now, this moment. No one can do anything for what is there by conditions... The understanding of the truth is quite opposite to ignorance, not understanding the truth of "my son, my friends..." What is meant by living alone? In reality there is no "I" who lives alone. What is the use of arising and being taken for "some thing" that is not to be taken as real, as permanent.

Nina.

Saturday discussion XXXXVI, 7

nina

11/18/21 [#169693](#)

Dear friends,

Jonothan: I am mindful of Nina's comment, finding it difficult to think about "no arms, no legs". Of course it is difficult for all of us who have not developed understanding to the extent of having taken this as a reminder rather than just repeating what we understand as the theory of the teachings.

I also find it helpful to know whether the language which is used is about absolute realities or conventional reality. In conventional reality it is held that there are two arms and two legs... It does not necessarily mean that there is wrong view of the way things are because of this conventional expression...

Nina: it is the same in the case when it is said that there is no Tommy who died.

Sarah: When we hear that someone who is younger than the parents passed away it seems so tragic and shocking but it is just our way of thinking. There are just different cittas arising and falling away by conditions and when it is time for the last moment it is just another moment followed by the next moment. There is a new life, new experiences, a new family.

Nina

Saturday discussion XXXXVI, 8

nina

11/21/21 [#169718](#)

Dear friends,

Acharn: What about the understanding of seeing which is not hearing. It is so true. What is the way to see it as it is, from understanding right now that seeing cannot be hearing. When time comes understand a little more, a little more, that seeing is not hearing. Can there be a moment of beginning to pay attention to seeing. At that moment there is no hearing, they are far apart... It seems that they are together, but they can be experienced one at a time, only if right understanding is enough... It all depends on right understanding of each moment When there is a beginning of awareness of seeing, right understanding develops... There must be the reality which experiences, which is not known. There must be that which experiences so that the object can appear.

Nina: Seeing is not hearing, we can say: everyone knows. What is really considering the truth?

Acharn: The truth is much deeper. We think about a reality, the experiencing. If it does not show up as that which experiences there can be imagination, thinking about it... It is not like the mental factors at all. At the moment when it is the object nothing can be there, only the reality which experiences. The object does not appear because only the characteristic which experiences is there as the object of right understanding. That is why there can be the knowledge of the difference between "mindfulness of citta" (cittanupassana satipaṭṭhāna) and the cetasikas. But they are all dhammas (dhammanupassana satipaṭṭhāna)... It can experience clearer and clearer, because of the nature of that which is not just the beginning. But it has to be stronger than that to understand no matter what, no matter how short, how subtle, to let go the idea of self that is there since aeons ago. To let go little by little, because of understanding the truth as it is, stage by stage. Who can imagine (that) when it does not appear yet.

Nina

Saturday discussion, XXXXVI, 9

nina

11/22/21 [#169719](#)

Dear friends,

Acharn: When doubt arises, it appears as it is, as a reality. No one there at all... No expectation what will be the next moment, the next object to know? One can have firmer understanding of no one, nothing, anattā, suññattā (emptiness) when it arises and falls away. But it has to be the object of clear understanding, stage by stage.

In the beginning the arising and falling away cannot appear yet. That is why the first stage of insight, vipassanā, is: nāma rūpa pariccheda ñāṇa, directly knowing the distinction between nāma and rūpa.

Then there is no doubt about the distinction between these two characteristics... There must be the understanding from vipassanā ñāṇa to pariññā, stage by stage. (N: pariññā, clear comprehension,

Saturday discussion XXXVI, 10

nina

11/23/21 [#169722](#)

Dear friends,

Acharyn: What is seen is not the shape and form of anything. Only that which appears... The other moments follow instantly, taking (what appears) as something permanent. My son, my family, my friend, my possessions.

Jonothan: there is still the idea of my family, my possessions, (but) it is not taken for some thing. The distinction between reality and concept is clearly known.

Acharyn: After enlightenment what is not there as before is the understanding of the truth. How it comes that there is the idea and thinking of things as usual? There is only seeing-consciousness and there are moments after seeing. What are they? Remembering of that which is seen... Nobody can change the moment of seeing and understanding shape and form of what it is as before. But by fully understanding it: it is just what arises and falls away all the time. No attachment, no wrong view as before... It is the same as usual but the difference is the understanding. No ignorance, no clinging as before as "I". What is there cannot be changed.

Jonothan: As understanding develops it does not mean no thinking in conventional terms.

Acharyn: What about what is seen as toothpick before enlightenment and after it? The understanding is there of each reality as no self or anything permanent. But the rapidity of the succession from moment to moment cannot be changed, it has to be exactly the same. And the idea of shape and form cannot be changed too.

Nina.

Saturday discussion XXXVI, 11.

nina

11/24/21 [#169723](#)

Dear friends,

Nina: Someone asked Acharyn's advice. She would like to know where she can find a text about all sorts and levels of paññā. She would like to discern the present moment in a more refined way.

Acharyn: What about understanding the nature (of reality) which is now. Otherwise it is impossible to discern a very subtle change of reality that arises and falls away. That is why we listen to every word of the teaching. Just talk about the truth of whatever is there. It is useless not to understand what is there as it is. The beginning is this moment, any moment... Just begin to understand what life is from moment to moment.

What was there a moment ago is just gone completely never to arise again. There is no permanent being or self. It is only what appears and disappears. What appears is through eye, ears, nose, tongue, bodysense, and thinking about what has been there before, with many different ideas, right now. ...

What is there now again? A different reality. It seems the same one, just like before. But actually what is the absolute truth? Beginning to be truthful to the truth, to understand the truth. Nobody can change the absolute truth of what is there. It is there already. How come? Can it arise at will, or can it be as we would like it to be? Never.

Nina.

Saturday discussion XXXXVI, 12

nina

11/26/21 [#169739](#)

Dear friends,

Acharn: The moment of experiencing with ignorance what is there now is different from the moment of directly knowing (reality) as it is.

Jonothan: directly knowing brings us back to the comment that people find it difficult to understand what is meant by directly knowing.

Acharn: Only hearing the words little by little, studying carefully, wisely, the truth of it, so that there is more and more confidence, (will lead) to understand what is there now as it is. There will be more confidence, the next moment cannot be known. When there is the understanding of what is there, it does not matter what there is in the future. Sāriputta never knew before that he would become enlightened after hearing the words of Assaji about the truth. It happened so very quickly. It can be a reminder, what about the understanding of it?

Nina

Saturday discussion, XXXXVI, 14

nina

12/02/21 [#169780](#)

Dear friends,

Nina: I have question: how to help those who never heard the Dhamma? Someone has sorrow because her husband will leave her.

Acharn: It is time to experience the truth, not to imagine what would happen. There must be conditions for each moment. There cannot be permanent clinging to the dear one as usual. There can be a change. Can there be happiness to understand the truth, no regret...

Nina: She cannot change her husband to be different.

Acharn: A very good way not to have someone to serve or to care for, like a slave, it depends on conditions. Just be happy, this is better than sorrow, what is the use? It has happened already, take the best from it, whatever is there. Understanding the truth is the best... Why regret the truth, nothing is permanent. So, one lives alone, with attachment that has been accumulated. There can be accumulation of understanding instead of attachment and ignorance. Understand the truth, nothing is permanent...

Nina: One can cling to an idea of impermanence, to the story (of it) and not yet to the moment (of impermanence.) That is more difficult for a person who has not heard the Dhamma.

Acharn: There must be conditions for each moment which is not permanent. Nothing is permanent, even the thought of that person is not permanent either.

Nina

Saturday discussion XXXXVI, 15

nina

12/03/21 [#169790](#)

Dear friends,

Continuation of the discussion about someone who has sorrow because her husband left her.

Acharn: the best is no expectation from anyone at all. Live by oneself, develop understanding. The truth is: there is actually no one. There is only her dream about her husband who should be as he used to be. That is her thought, not the truth.

Nina: That is a good point: no expectation.

Sarah: All the thinking about "me", how has it happened. Whatever happens is just because of cause and conditions. It cannot be any other way. There is still seeing, hearing, thinking. One may be so upset about this or that person. Life comes back to this moment. What happened is all in the past. What about now? Understanding makes life easier.

Eve: When thinking in this way the quality of life improves.

Sundara: (about the loss of dear people). The Buddha asked: How many people die in Savatthi every day? There are always people dying. Our accumulations can be our teacher too. We can be reminded that attachment is not helpful. But it takes time, we have to be very patient

Nina

Saturday discussion, XXXXVI, 16.

nina

12/05/21 [#169810](#)

Dear friends,

Acharn: The best is not to torture oneself, then a big burden is lost.

Sundara: People do not realize that they are torturing themselves because their accumulated attachment is so strong.

Acharn: You lose a dear one but gain understanding. No one can do anything, no matter losing a dear one. Understanding is not from any situation but from considering the truth. No matter what is there: pleasant or unpleasant happenings, by conditions. No difference. Best is to understand the truth. It (the sorrowful event) cannot be permanent.

Sarah: Everything will be lost anyway.

Nina: Acharn, can you say something about the loss of dear people?

Sarah: We think of this or that person but there are just different dhammas... The true meditation is the understanding of this moment.

Acharn: Usually there is grief when there is no understanding, but when there is a beginning of understanding one knows what is meant by a dear one. So, there can be understanding with metta: being friendly rather than just love and clinging so much as before, as to nothing.

Right understanding begins to understand what is that, one's own clinging to what is there. It can be a doll, a dog, my husband or my wife. But actually it is only that which appears. When there is more understanding the clinging can be changed into compassion. Understand with metta instead of clinging with attachment.

This is only this life, not past life or future life. What about next life, just like this life, not as last life. Exactly the same, different dear ones, all the time. Attachment and clinging will condition the unpleasant feeling (about having) lost such and such dear one. Understanding and metta do not hurt at all. So one can see the difference between kusala and akusala.

Nina

nina

12/06/21 [#169818](#)

Dear friends,

Nina: Achan, you said that seeing is not hearing. People may wonder: we all know that. But it is an important reminder that they are completely different cittas. They cannot arise at the same time. It reminds us of the impermanence of each moment. You often say that understanding develops little by little and that reminds us that the development is a long process.

Acharn: only what appears can be known. No matter there is a pleasant object or unpleasant object, they are all the same, by conditions. They appear and disappear... When a reality arises there must be conditions for that reality to just arise and appear as it is... It (reality) cannot be anything at all because it arises and falls away so rapidly. How come there is shape and form, as "some thing"? The characteristic of a particular reality appears clearly at the moment of right understanding, not at will but by conditions, from moment to moment.

Nina: It cannot be changed, we cannot alter painful feeling or worry about what the doctor said, it is all by conditions. I cannot be changed.

Acharn: And it does not hurt at all, it is by conditions, it never lasts. It depends on conditions what will be there. Who knows the next moment, the next object. Impossible. It shows the truth that no one can make it arise or can do anything. No one can intend to have such or such (reality). Even hospitals and doctors are by conditions, unexpected, each moment. So what is there now? Thinking about this or that by conditions. Not for long, very shortly. Changing all the time from sitting, to standing or walking.

Nina: I told my sister what Acharn said (about her husband who will leave her). But my sister said that she (her daughter) will still miss him. It is natural.

Acharn: Yes, but is it beneficial? It is time to understand the absolute truth. Everything has to change, sooner or later.

Nina: I told her that you said that she should not torture herself by this unpleasant feeling about her husband.

Acharn: It is time to understand the truth. She can be friendly to him, even not as husband, friendly to anyone. It is a moment of no regret, no sorrow... Life has to be like this, hoping for this or that. A good time to understand the truth, otherwise the truth is covered up.

Nina.

nina

12/08/21 [#169827](#)

Dear friends,

Acharn: When there is paññā, there is no regret, one takes the best from whatever happens. Nothing is better than understanding the truth... Such unpleasant manners are very pitiful... It all depends on ignorance or understanding (how one behaves). One should see the danger of such acts... When we are friendly it does not hurt at all. The moment of understanding the truth is very beneficial. Such is the way to live happily with understanding. When understanding the truth one can see its benefit, not being enslaved to ignorance and attachment which will bring more unpleasant moments.

Sarah: (addressing Nina): It is very true, when you mentioned earlier about your accident, usually there is concern or worry, akusala thinking, but then moments of compassion and kindness can arise. They do not hurt. The problem is not the accident but the akusala thinking. We think about this or that situation, but we have to come back to citta now, citta with kindness and compassion. It has to be this moment: seeing now, hearing now, no matter what happens.

Acharn: One hurts oneself, no one can hurt you. What has been accumulated can arise again and again, there may be thinking about this or that, that a person has hurt you, but no one can hurt another person at all, it all depends on one's accumulations.

Nina.

Saturday discussion XXXXVI, 20

nina

12/13/21 [#169846](#)

Dear friends,

Acharn: Begin to understand that nothing can last at all. What is not known is the arising and falling away of realities. So it seems that everything is there. Hearing is different from a moment of seeing, like is different from dislike. But they are not known as different objects and as no one. That is why the Buddha said to listen to the word of truth of what is there. The beginning is listening to the word of truth and understanding the truth by hearing again and again. This is only the intellectual understanding of the truth. The absolute truth can be known, it can appear and be known as object. No doubt about it.

We hear about phassa cetasika, contact. (N: a mental factor, cetasika, accompanying every citta which has the function of contacting the object so that citta can know it) Does anyone want to know that particular mental factor?... When it does not appear and we try to think about what does not appear, it is not known, even if it is there. Because of thinking of other things. ...There is only thinking, no clear understanding of it, because it does not appear as object. Just learn to let go trying to know what does not appear. Develop understanding of what is really there so that there can be very firm confidence of the truth.

What is seen is very different from what is heard, touched or tasted. This is what we take for life, people and things, but nothing can be taken for anything because it is not there anymore. As soon as it has arisen it falls away instantly, because there are no conditions for not fallen away. This moment can be known little by little. No one can change a moment of experiencing it, no matter we use words or not. But it depends on experience with understanding. Without understanding there is no attention to the truth.

Nina

Saturday discussion XXXXVI,21

nina

12/14/21 [#169863](#)

Dear friends,

Acharn: How can hardness be anything? No matter we take it for microphone, T.V. , shoes or hat. Actually, it is only hardness which arises and falls in succession and forms up shape and form to be taken as something. Who can change the way it is. Because there are different conditions from the moment of birth, on and on, up until now, and continue on and on, as long as the conditions are there, to condition what would be next.

It is the moment of understanding, when there can be enough conditions, to directly understand what is "no one" and "no thing". If they do not appear as they are, one by one, how can there be the letting go of the idea of "some thing"? Just hardness, and when there is no understanding of the moment it is there or not there, arising and falling away. Can it be "some thing", impossible. Even the shape and form is there taken as some thing, the understanding experiences directly the truth of it, unknown. How does the idea come of things? Because of the rapidity of change from moment to moment, arising and falling away, condition such shape and form, the idea of what is there as "some thing"? No one can change (anything), but understanding can understand the truth of what is there.

Nina

Saturday discussion XXXXVI, 22

nina

12/17/21 [#169873](#)

Dear friends,

Nina: We attend to different objects but we always forget about the experience.

Acharn: If there is no experience, no life. How are they (N: the objects and the experience) so different, from moment to moment, by conditions. That is why we have confidence in no one and no thing. We begin to understand the meaning of the subtlety of studying realities right now. After his enlightenment the Buddha said that all dhammas are very subtle, so very deep, but they can be understood.

We begin to understand how subtle this moment is. What is there has to arise and fall away, unknown. But that is the absolute truth of even one reality. What appears now is not the same one: it appears and is then gone instantly. That is why the truth is covered up...

There are so many things in a moment, right now. We use the word "one moment", but actually, there are many, many moments in just one moment of the truth. That is why we begin to understand what is there, as it is, one by one, to understand that actually, it cannot be the same moment, the same reality. Like hearing cannot be seeing at all. It seems they are together right now. While we are talking there are hearing and seeing and it seems that they are together right now...

The truth comes to appear little by little to the moment of beginning to understand what is there now, as so natural. It is there already, it has arisen and in truth it falls away instantly. So what appears is only the nimitta (sign), the shape and form of what is there, the colours, to form up different things and actually, no thing is there at all. (Nothing else) as the truth which arises and falls away in succession, all the time. Just like now. That is why we begin to understand the value of understanding the truth, because it is covered up since aeons and aeons ago. There can be the moment of beginning to understand each one (reality) as it is.

At the moment of hearing, if one closes one's eyes, nothing appears (through the eyesense) and if one opens one's eyes, the reality which appears is different from what is heard. Understanding develops by hearing, by considering little by little.

Nina

Saturday discussion XXXXVI, 23

nina

12/21/21 [#169893](#)

Dear friends,

Acharn: Right understanding develops little by little and performs the function of understanding clearer and clearer until it is the moment of appearing as it is: as nimitta, because just one reality cannot be directly experienced. (N: seeing arises and is immediately gone, but there are countless more moments of seeing arising again in the different processes of cittas that succeed each other very fast, so, the nimitta or sign of seeing can be known.)

Only one citta arises and falls away, how can it be the object of right understanding? Because the process (of cittas) has to arise in succession by contiguity-condition, *anantara paccaya*. (N: Each citta that arises and falls away is succeeded by a following citta). No one can change the way it is. Even now the citta (that arises) before seeing is there, but it does not appear. What appears is only the nimitta (sign) of what arises and falls away.

Learn to understand what is there from the moment of birth up to now and on and on until death. And next life on and on again until the end of conditions for anything to arise. Otherwise there cannot be enough understanding to let go the idea of self. This only intellectual understanding which will lead to the moment of direct understanding of what is now appearing. Hardness is there

which will lead to the moment of direct understanding of what is now appearing. Hardness is there now, sound is there now, thinking is there now. If there is no understanding of these realities how can there be direct understanding? To be sure that these realities cannot be taken for self, and that they are not anyone at all. The understanding of the truth can lead to knowing that nothing can be under anyone's control at all.

Nina

Saturday discussion XXXXVI, 25

nina

12/31/21 [#169971](#)

Dear friends,

Jonothan: Having another person's welfare at heart is one kind of kusala But mostly our thoughts of others are not accompanied by that wholesome mental factor. The most common mental state is attachment. Because that is what has been accumulated, more than wholesome mental states...

Sarah: The more understanding there is, the more ignorance and attachment become apparent... Life exists just in a moment. So when one is saying: I am driving, I am making someone happy because I am doing some errand, it is a moment of thinking. Consideration for another is just for a moment, but what about the next moment?

Alan: Seeing experiences a reality but the tendency (to akusala) must be there otherwise it would not be able to show up later on.

Sundara (to Jotika): We think we are kind and helpful. The development of understanding is a slow and difficult Path in the beginning.

Acharn: No matter what we would like to talk about, like kindness, without knowing the truth of what it is, there cannot be any understanding at all. One just takes it for "some thing" to be kind to such or such person in such situation, but there is no understanding of the truth... There is forgetfulness of the truth all the time. One is thinking of other things, not understanding that what is there is what appears, with a different characteristic and a different function. When we talk about citta, it has the characteristic of experiencing an object more clearly than the other (accompanying) realities which experience that object. They do not experience it as clearly as citta.

Is there citta now? Only one kind? Impossible. They are different, they arise to be akusala, kusala, vipāka, or kiriya.

Nina

Saturday discussion XXXXVI, 26

nina

01/03/22 [#170003](#)

Dear friends,

XXXXVI, 26

Acharn explained that cetasikas are not seeing, that seeing is a function of citta. Cetasikas are not citta.

Acharn: Seeing is only seeing, the moment of experiencing visible object. It cannot hear or think, it just arises to see, by conditions. It is conditioned by kamma in the past. Who knows which kamma, kammās are uncountable, and which one is ready to condition seeing right now or at any time? When the object is unpleasant the experience is the result of akusala kamma and when the object is pleasant, the experience is the result of kusala kamma. But even so, who can tell whether it is pleasant or unpleasant. It cannot depend on our own idea, it has to depend on its (own) nature. That is why people like different things, different kinds of flowers, different smells. By accumulations there can be different likes and dislikes, at different moments too, by conditions... When there is more understanding of the truth of reality it can let go the idea of self. Intellectual understanding is not strong enough to eradicate the clinging to that until it develops on and on to understand what is not known before.

Nina.

Saturday discussion XXXXVI, 27

nina

01/04/22 [#170008](#)

Dear friends,

Acharn: When touching, there is something hard. At that moment there can be the understanding of that which is touched and what is hard, depending on conditions. Otherwise, how can there be the elimination of the idea of self? Even if it is very little, it is there... At the moment of seeing there can be the understanding of the truth, at the moment of touching there can be the understanding of the truth; at the moments of thinking, liking or disliking there can be the understanding of no one, no thing at all. They are different and cannot last at all. They are no more and can never arise again. The truth is the truth, seeing cannot be akusala. When feeling is there, pleasant or unpleasant, it is not seeing, it is not attachment. It is only that reality which has its own characteristic, its own function and is gone. It does not matter, because there are conditions for whatever arises. There can be understanding of that characteristic, little by little, by conditions. Without the intellectual understanding and firm saññā there is no one, no thought about it at all, until we are talking about it. But it is not yet the moment of direct experience of it as it is: as only that which arises and experiences. If it does not arise it cannot experience anything. It has arisen to be a reality which experiences. It cannot change.

Nina

Saturday discussion, XXXXVI, 29

nina

01/07/22 [#170015](#)

Dear friends,

Sarah: There are just different dhammas and in truth it is only at this moment that there can be understanding of a dhamma that arises and falls away; it is not worth clinging to. We cling to nothing all the time. Kindness a moment ago is gone, what is the use of clinging to it. It will never belong to me. Seeing a moment ago is completely gone. It is useless to dwell on it or think about it. The whole world we experience we think belongs to me.

Nina: Acharn often said that considering the truth is so important. Most people believe this is thinking, but it is not ordinary thinking. Acharn says many things we could not think of ourselves. The effect is a little more letting go the idea of self.

Robert: It is not just thinking.

Sarah: Wise thinking is just understanding. Thinking and considering Dhamma without wise reflection or careful consideration is useless.

Nina: Letting go a little and then more understanding of no self.

Sundara: Nina, how would you distinguish between thinking and considering?

Nina: I find that by listening to Acharn we discover many things not known before. A little step, a little more understanding, a little more letting go, that is the function of paññā.

Sundara: How would you know there is letting go?

Nina: The self that tries to find out, that is not the right consideration.

Jonothan: It may not be apparent at that time. We should forget about trying to identify. There may be some moments of wise consideration, different from normal thinking. Just let our interest in the Dhamma take its course. It is that interest that conditions reflection on what has been heard. We should not try to identify the moment of wise considering.

Sarah: Clinging is always around the corner. The self is there, wanting to know whether there is wise considering.

Nina.

Saturday discussion XXXXVI, 30

nina

01/09/22 [#170030](#)

Dear friends,

Sarah: It does not matter what the dhamma is at this moment, it is just dhamma and it falls away instantly. No matter someone treats you badly or speaks harshly, one can be friendly, like a friend, it is so useless to have sorrow or regret.

Nina: my sister said that her daughter still misses her husband (who had left her). She finds it so difficult to live alone. What is the meaning of living alone?

Sarah: Is seeing now with other people? No matter in the car or in the forest. It is just thinking about oneself. What is gone completely is lost, but it is just the thinking that hurts, not what the husband has done. There is always an opportunity to learn a little more, no matter the circumstances, no matter how difficult it is...

Nina: Thinking of a son, when one does not think, he is no there.

Sarah: When one thinks about the car there is no thought of missing a son or husband, or being lonely. Everything that arises is gone instantly. Just different dhammas, different moments of vipāka, result. There are seeing and hearing and then the accumulated tendencies: thinking about missing someone, about loneliness, about being kind or understanding.

Nina: The Abhidhamma can help to know about different moments, about different cittas with different functions. Otherwise we just see things in a general way.

Sarah: there is still the idea of my loneliness, my missing someone. When we study more the different cittas it helps to see that each one is gone instantly. Seeing is gone instantly, hearing is gone instantly. It is intellectual understanding, not direct understanding of their arising and falling away, but it helps so much that each reality is gone instantly.

Nina: Otherwise there are just words.

Saturday discussion XXXXVI, 31

nina

01/10/22 [#170036](#)

Dear friends,

Acharn: The beginning of understanding the subtlety of realities is right now. After his enlightenment the Buddha said that all dhammas are very subtle, so very deep, but that they can be understood. We begin to understand how subtle this moment is.

What appears now is not the same one (as the realities that appeared before). It appears and is then gone instantly. That is why the truth is covered up. Nobody can penetrate the truth until the Buddha's enlightenment...

Many dhammas condition one another. They arise and fall away. It is not known what conditions this moment because it is there already... One can begin to understand the subtlety of the teachings. There are so many things right now. We use the words one moment, but actually, there are many, many moments in one moment of the truth.

Nina.

Saturday discussion, XXXXVI, 32

nina

01/15/22 [#170061](#)

Dear friends,

XXXXVI, 32

Acharn: Citta cannot arise by itself, it cannot arise alone. It needs several conditions to condition its arising. One of these is the reality (the cetasika contact, phassa) that contacts the object. But it does not experience the object as citta does, which is the chief of experience. Phassa can contact nibbāna when nibbāna is the object. But it is conditioned by paññā of that degree.

Nina: The object can be a reality like sound, but also something that is not real in the absolute sense, like a concept.

Acharn: Can citta experience it without contact? At the moment of hearing, at the moment of thinking, phassa contacts that particular thought that has been remembered. When there is strong attachment arising again and again, more than other moments, phassa and lobha condition to experience that object which is not there anymore. But memory, saññā, is there and it conditions such moments of thinking of the past. If there is no phassa citta cannot contact that object, even there is saññā...Citta has no such condition by itself to experience such or such object. No one can change the way it is, it is by conditions.

One moment and then gone. This is the way to have more confidence to understand the truth as it is...

All are dhammas that is all. They are to be known, otherwise nothing can eradicate ignorance and attachment to the idea of self. Even right now, at the moment of seeing, what is seen? Something. That is why the truth can be studied carefully.

Nina.

Saturday discussion 33

nina

01/17/22 [#170069](#)

Dear friends,

Acharn: It is not easy to let go the idea of self if there is not enough understanding and no perfections (paramis)... What is the object of seeing? Only what impinges on the eyebase... and then gone. And this is life. No one can change the way it is. What is there cannot be known as it is until paññā is there, learning to understand directly what is there now. This is different from listening and beginning to know what is there and cannot be taken for anything. Otherwise one studies the teachings by way of "I know, I understand". When there is the understanding of the absolute truth, there is no one at all.

It is impossible that when one understands the truth all ignorance and attachment is gone. It takes a long time to understand the meaning of each word of the Buddha. What is meant by it that it appears clearly? There is no other thing at all, what does it mean? No understanding, (the idea of) I experience that. It (the reality) is actually gone, unknown. What is left is only the idea of "I experience that".

Nina

Saturday discussion XXXXVI, 34

nina

01/18/22 [#170075](#)

Dear friends,

Acharn: In truth there is no "I", only the reality which arises to experience and as soon as it has experienced it is gone, never to return at all. This can be known in daily life. Reality does not appear clearly. If it appears clearly, it appears to right understanding. That is the meaning of appearing clearly... The object right now does not appear as it is, as not permanent from moment to moment and this is the absolute truth.

What appears is only the nimitta, of shape and form, of what is known as "some thing". What is there does not stay the same because the arising and falling away does not show up as it is. We just live in the world of nimitta. Of thinking.

Nina.

Saturday discussion XXXXVI, 36

nina

01/24/22 [#170153](#)

Dear friends,

XXXXVI, 36 from a Saturday discussion. Acharn explained that only intellectual understanding is not enough, because “ **the I understands, it is not the moment when there is no I at all.**”

This clarifies the great difference between the level of intellectual understanding and direct understanding. The growth of paññā from intellectual understanding to direct understanding depends entirely on conditions, there is no self who can make paññā grow.

There was a discussion with Marc about talking about Dhamma to family members which he finds difficult. If we do not speak about the Dhamma they never have any opportunity to hear about the truth. We can speak about the problems in life we all have, we do not need to use Pali terms. Is the clinging to ourselves not the cause of all problems? It is not another person who says disagreeable things, not a difficult situation we are in, not bodily ailments we suffer from.

There was a discussion about dukkha with Chanti who said that dukkha is what is uncontrollable, ending. Acharn asked her: “**What about visible object that is seen now, is it dukkha?**” She will always remind us of this moment now. We talk about the truth, we think about it, but what about the direct understanding? Dukkha in its deepest sense is the arising and falling away of realities. When the arising and falling away of a reality at this moment is directly known there is no room for an idea of self who thinks about the “story” of dukkha. Wishing for direct understanding is a form of clinging, but it is important not to take for direct understanding what is still intellectual understanding.

Nina

Saturday discussion XXXXVI, 38

nina

02/06/22 [#170257](#)

Dear friends,

XXXXVI,38

Nina: When there is only intellectual understanding there is still a sense of "me". When there is direct understanding it will lead to more letting go of the sense of self.

Acharn: in order to understand the truth of life it has to be now. Otherwise how can it be not self. When there is the understanding of seeing, seeing cannot be taken for anything, because it is only that which has arisen by conditions to see... There is no one there. What is there in life are different realities.

Chanti: It is important to distinguish nāma and rūpa?

Acharn: Are they different?

Chanti: Yes. I am confused about kāya pasada (bodysense). It is a rūpa?

Acharn: Can it be seen, heard or smelt?

Chanti: No.

Acharn: Can it be known through the mind-door?

Chanti: I guess it can...

Acharn: There must be direct experience of the characteristic which is not self, no matter seeing, hearing or thinking. Otherwise we can (only) remember the words but (not understand) the characteristics which are different. There is the reality which can experience and the reality which cannot experience...

Nina: It sounds so theoretical, experiencing the difference between nāma and rūpa. We just hear the words.

Acharn: When we experience sound there must also be the citta which experiences it... What is there can be known little by little until there is no one there. Right understanding is so keen, so strong. (At that moment there is) no idea of my finger or my hand Just understand what is there now... What we take for life, past, present or future, must be the reality which arises and experiences an object and is then gone, never to return.

Nina

today's discussion (Saturday 26 febr)

nina

02/26/22 [#170509](#)

Dear friends,

I mentioned that next Monday the Dutch group will discuss feeling, *vedanā khandha*.

Acharn: understand *anattā* of everything, seeing, feeling, no selection. It depends on conditions, it can be object of awareness. Trying to think of one thing hinders understanding of *anattā* of all conditioned realities.

Seeing is seeing, feeling is feeling. At the moment of seeing feeling does not appear, (although accompanying every *citta*). When there are conditions there can be awareness, different from seeing or liking.

What is the subtlety of realities: they are there for such a short moment and then gone. No selection. There is more confidence of the truth when letting go the idea of self.

We were discussing how to explain Dhamma to those who have no background or no interest.

It all depends on conditions. What are conditions? What depends on conditions is uncontrollable.

Pain is uncontrollable, death is uncontrollable. Everyone has to die, it is so natural. Life is uncontrollable, different events all the time. Who can change whatever is there.

Sati is a *sobhana cetasika* that is not forgetful of what is wholesome. It is not right to think, "I am being good". It is *sati* that motivates *dāna* or helping. When there is *sati* of the level of *satipatthana* there is the beginning of understanding the nature of the reality which is there. When there is awareness of a characteristic of a reality there is nothing else with that reality, no other reality.

When hardness appears there is only hardness, nothing else.

If I think what can I do to help others, it is thinking of the future, not understanding now.

Jonothan warned that this is a hindrance. He spoke about the eight worldly conditions by which we are disturbed: gain and loss, honour and dishonour, wellbeing and misery, praise and blame.

Nina.

Saturday discussion, jottings Jan. 29.

nina

03/03/22 [#170609](#)

Dear Friends,

Saturday discussion
Jottings from Jan. 29.

Acharn: There can be confidence in the truth that there is just the moment of experiencing an object. Have confidence that seeing cannot be "I", hearing cannot be "I", thinking cannot be "I", they are just that which is conditioned. Different moments that arise and experience... Understand the truth of that which experiences and as soon as it has fallen away it conditions the next reality instantly, by contiguity- condition, anantara-paccaya. No one can stop that. Even after death, when that moment(the dying-consciousness) has gone, it conditions the next moment, the rebirth-consciousness, instantly. Only the last moment of the arahat cannot condition a next moment. Who can stop the conditions for citta, the reality which arises and experiences. There is no one there, no one who can change (anything).

We can learn to have more confidence in no self, little by little. That is the moment of letting go. Consider the truth in order to know what is the characteristic which experiences. Right now, is there seeing, hearing or thinking?

We were discussing about people who doubt about past lives and future lives. Acharn explained that this dilemma can be solved by understanding this moment which arises by conditions.

Acharn: what is the difference between this life and the next life. Next life must be seeing, hearing, all by conditions.

Nina.

Saturday discussion, Jan. 29, II.

nina

03/04/22 [#170622](#)

Dear friends,

Saturday discussion, Jottings II from Jan.29

Acharn: Let us talk about seeing. When there is no eyebase, can there be seeing? Who can make that moment arise? Who can have the eyebase at will? There can be blindness any moment, by conditions. How can anyone make anything arise at will? Where is the reality which can impinge on the eyebase and appear as different colours, different shape and form? Can it be just by itself without other rūpas? We take it for something permanent. What is seen can be broken up into very tiny particles.

The truth can be understood. We talk about seeing. Realities arise and fall away so rapidly. It cannot be just one unit (that is experienced). Since it arises and falls away in splitseconds what is seen is only the nimitta, the sign of that which is seen. Where are the other cittas before and after seeing? They do not appear.

In a lifetime there are moments of seeing, hearing, smelling, tasting, touching and thinking, the experience of objects through six doorways. Again, again and again, by conditions.

Nina

Saturday discussion, jottings III

nina

03/05/22 [#170634](#)

Dear friends,
Saturday discussion, Jottings III from Jan.29

Acharya: Only one reality can be object of understanding. We talk about one reality, but not one single reality (can be known). It is so very tiny, very subtle. There are many moments of seeing, we experience the nimitta of seeing. One lives in the world of nimitta. Whatever reality appears, it is only the nimitta of that reality. Realities arise and fall away so rapidly, a reality can only appear as nimitta of one single reality. Saññā marks and remembers shape and form and then a concept, paññatti, is experienced, such as a chair, plate or fork. Understand whether this is real or not, from the very beginning.

Nina.

Saturday discussion, Jottings iv, jan. 29

nina

03/07/22 [#170680](#)

Dear friends,

There was a discussion about the difference between conventional truth and absolute truth.

Sarah: We can say, this is Nina, this is Betty, and we know that we are talking conventionally. But by way of ultimate truth (paramattha sacca) there is no one there. Visible object is seen and thought about, again and again. Also wise people, including the Buddha, use conventional truth but there is no misunderstanding about which rūpas can be known. It depends on what rūpas appear. Is visible object apparent? Hardness? But what about subtle rūpas such as the water element or femininity?

Chanti: These are realities that can be known but of some I do know whether it is by thinking, it is so fast.

Sarah: seven rūpas appear through the sense-doors, they are more apparentt like tangle object, visible object, sound. The other rūpas can only appear tthrough the mind-door.

Chanti: we cannot distinguish sense-door and mind-door, because they are so fast.

Sarah: What do you mean by distinguishing?

Chanti: When I experience hardness I cannot know whether it is through the sense-door impinging or through the mind-door.

Sarah: We do not need to think about that. At the moment of touching, hardness is experienced. It is a rūpa that is more obvious.

Acharn: Rūpa is a reality that cannot experience anything. It is not just the word rūpa but it is a reality that cannot experience anything. Just to understand the word, not the truth of it, is not helpful. Sound is now heard and then gone, is that not true? The other realities(which are nāma) experience and they have no shape and form, they cannot be touched, or smelled.

Nina

Saturday discussion, jottings V.

nina

03/13/22 [#170751](#)

Dear friends,

Saturday discussion, Jottings v, Jan. 29

Acharn: So now there is a reality which experiences and there must be another reality which is experienced, at the moment of seeing, hearing, smelling, tasting, touching and thinking. Six doorways in a day. When there is just seeing, there must be the object which is seen, that appears only to seeing. We use the words *rúpa* and *nāma*. They have conditions to arise and fall away instantly. But there are so many moments with many different realities which are there and do not appear.

There can be understanding by conditions, no expectation. No one there at all.

In a day all absolute realities are hidden because of the rapidity in their succession. There are seeing, hearing and thinking. There must be *citta*, the chief of experiencing an object. We just attend to the characteristic of the object which is seen, all day, but no attention to that which experiences. What about the truth, what about hearing the words *nāma* and *rúpa*, *citta* and *cetasika*? Where are they now? There is not enough confidence of the truth that there is no one there. When there is more understanding of the truth (one will know) whatever is there cannot be taken for a self. But only when it is there (this can be realized). When it is not there there is memory so that one keeps on thinking that it is still there. Realities arise and fall away so rapidly.

Sarah: There was a question about considering carefully. (How can we, if we cannot do anything).

Acharn: If we just hear the word *chanda*, interest, is it careful? It seems we understand when talking about *chanda*, but there is the idea of "I". There is no understanding if we have not heard the Buddha's teaching. It is just a reality, different from other realities. *Lobha* and *chanda* are different. There is *chanda* when there is the interest in something. *Lobha* is wanting to do, it cannot be wholesome. *Chanda* can be interest in what is wholesome and what is unwholesome.

Nina

Dear friends,

Saturday discussion, Jottings VI, Jan. 29

Acharn: There is attachment to this object and then to another object. So long as we do not understand the danger of it as a fire we think we live happily. What about death that can come any moment. What about loss, it can be any moment. There is loss at any moment that has arisen and then gone instantly.

When nothing arises can there be the idea of I see, I hear I think, I like or I remember? Impossible. Understanding develops little by little. No one can hurry to penetrate the truth at once. Each word is to be considered carefully. At the moment of seeing right understanding can understand the truth of what is seeing. The absolute truth of seeing and what is seen can be understood. Seeing is not that which is seen.

All dhammas are not self. This is the way to go on the Path leading to understand the truth of what is there. When there is more development of right understanding that is the moment of letting go little by little, living naturally with right understanding, when there are conditions.

Nina.

Saturday discussion, Jottings VII.

nina

03/17/22 [#170806](#)

Dear friends,

Acharya: What about the understanding of the truth of this life. It is the condition for hearing again, considering again, developing understanding little by little, again and again, until the reality pops up as no one. As we have heard, seeing is the moment of experiencing visible object. Visible object cannot be anything because it is that which can be seen only and then it is gone. Seeing is gone, everything is gone. The truth is what is appearing now, but ignorance is there. We forget about the truth because there is not enough hearing. Understanding is not enough, there are not enough conditions to directly understand what is there. But understanding can be developed from now on, little by little.

Nina: It is so helpful that you explain realities not just in conventional sense, but in the absolute sense.

Acharya: This is the only way to let go of clinging. The pāramis, perfections, can be understood. Without patience, without viriya (energy, courage), without confidence, how can there be moments of listening again, understanding again, little by little. That is the way it is, so true. Be truthful to the truth. It is so very subtle and so common. Otherwise how can there be the subtlety of what appears now. Begin to understand the truth of each reality as “no one there”.

Nina.

aturday discussion, jottings VIII

nina

03/19/22 [#170839](#)

Dear friends,

Saturday discussion, Jottings VIII, March 12

Seeing is conditioned to appear right now and hearing is there by conditions, to hear and not to see. Each one is different at different moments. At the moment of letting go, the understanding of the truth begins to develop, to be opened up, little by little. No one, no thing, only the reality which arises and experiences.

Seeing is just seeing. What is seen cannot appear as shape and form, it is only there very short. No one can do anything. No expectation who knows what this moment will be. This can condition letting go clinging to the idea of self.

Nina: You explained before about the difference between sense-door and mind-door, but it does not have much meaning to me.

Acharn: Is there mind-door?

Nina: There must be because we are thinking.

Acharn: When understanding is not strong enough, what appears is the object of attachment. Little by little there can be understanding of what is here now. What appears is only the nimitta, realities arise and fall away so very rapidly. There can be a beginning of understanding of different realities through different doorways.

Intellectual understanding begins to understand the difference between hardness and that which experiences hardness. This is the beginning of understanding of just one reality at a time.

Hardness does not appear as a finger, a table or anything at all. There can be a beginning of understanding the absolute truth.

Nina

Saturday discussion, jottings IX

nina

03/25/22 [#170925](#)

Dear friends,

Saturday discussion, JottingsIX, March 12.

Jonothan: The Buddha used words like zeal, effort, and also mindfulness and understanding. Understanding is not something that can be done by effort in conventional sense, it occurs by conditions only.

Sarah: The wholesome interest, canda, has nothing to do with desire or wishing.

Acharn: Lobha (attachment) and canda are different. Lobha is unwholesome and canda can be interest in wholesomeness and unwholesomeness. Learn to understand the truth of all dhammas, they are so very different, very subtle.

Lobha is different from dosa (aversion), we do not have to say: this is lobha, this is dosa. Even when we do not speak out anything, the characteristic of a reality is to be known, little by little. It is just a reality, conditioned. Who cannot have it arise, impossible. It is already there by conditions. Then it falls away instantly, unknown.

Learn to let go what is there just for a moment. Life begins to be easier and there is more considering, not forgetting the truth of it, it is there by conditions. Who likes to have dosa, who likes to have ignorance, it is not by anyone's will at all, just by conditions... No expectation to understand it instantly. Learn to understand the difference between what experiences and what cannot experience.

Azita: The head or hair is on fire. What is the world that is enflamed at this moment. All realities arise and fall, they are quite impersonal. Is even the wisdom that arises on fire?

Acharn: when a fire is close, on the head, what will one do? Ignorance is just like a fire. When there is no understanding at this moment it does not seem to be a fire. One does not see the truth, is there any danger in not understanding what is there now? Is there any understanding of what is there now?

Nina.

Saturday discussion, Jottings X

nina

03/29/22 [#170976](#)

Daer friends,

Saturday discussion, Jottings X, March 12.

Acharn: This is the absolute truth: nothing can last after it has fallen away. Never to return: suññattā (emptiness) and anattā. It is gone, the next one will not be the same. There is only what arises and experiences and what arises and does not experience.

Jonothan: When seeing the world of people and things there can be just attachment or, at the same time there can be taking people and things as being a "self".

Sarah: Attā, self, does not necessarily mean me or you. When looking at the computer there is immediately an idea of "some thing" there. It is just visible object that is seen and when it seems that it lasts there is an idea of "some thing" there, long before any name is given.

There is "some thing" there, not the hardness that is touched. It is not the visible object that is seen. There is something that lasts. We usually take it for "I" and me, but attā has another meaning. Sakkāya

dīihi (personality belief) refers to the reality taken for me, whereas attānudiīhi refers to any object that is taken for "some thing". No matter it is Nina or the computer it is taken for "some thing".

Jonothan: when not seeing nāma as nāma and rūpa as rūpa does not necessarily mean that there is wrong view of self. Having the mere idea of a concept such as a table does not necessarily mean wrong view. Could Acharn say more about the characteristic of wrong view when it arises in connection of an object such as a table?

Acharn: At this moment what is there? So, there is seeing and what is seen. What is meant by that which sees? A reality which arises to see, not liking it, it is just experiencing an object. When there is seeing any moment what is the object that is known? A different colour, a different shape and form. We just talk about a moment of seeing. Just a moment, no one there at all. Can anyone make it arise or change the characteristic which sees? It is not like or dislike, we just talk about the nature that arises and sees.

Because there is seeing right now we can understand the reality, the nature, the truth of what is there which sees. It has to be the reality which can experience an object. It knows what the object is, even when it is not said to be something. As soon as it has arisen it experiences, its function is being the chief of experiencing a particular object which impinges on the relevant sensebase, such as the eyebase.

The truth was not known until the enlightenment of the Buddha. Seeing is just a moment and how short is a moment.

What are there? The succession of the arising and falling away of realities. Just learn to understand the truth, gradually, little by little. To have more confidence in the truth that seeing cannot be anyone at all. Is taking the reality that sees as "I", right or wrong? One can begin to understand the truth little by little, so that there will be the firm understanding of no one and no self. The absolute truth has been hidden for a long time.

Nina

Jottings XI, March 12

nina

04/10/22 [#171188](#)

Dear friends,

Saturday discussion, Jottings XI, March 12.

Acharn: The absolute truth is that there is no one, nothing. The understanding of the truth is the only way to let go the idea of self. The first level is intellectual understanding. It has to be so keen, so sharp, until there is more confidence, little by little... Right understanding performs its function of listening, considering, and beginning to see the benefit of understanding the truth. There cannot be anyone trying so hard to experience this or that. Any time there are conditions to see the benefit of understanding it is a condition for a moment of understanding a little more and this is the way dhamma is.

Nina: I am very grateful for all the explanations that no one is there. Usually when we read about non-self and the difference between *nāma* and *rūpa* we see these things in a general way, a conventional way and not by way of absolute realities. The way you explain about a moment of absolute reality, that is a big difference.

Acharn: This is the developed *paññā* and it will be more than this. This is the only way to let go the very deep clinging to what is there, when there is no understanding of the truth of that reality.

Suki: Do you mean deep clinging to what is there as some thing or just clinging in general?

Acharn: Is there some thing?

Sukin: We know it is a long Path, very difficult to understand, the only way to gradually develop understanding. The more there is understanding the more it lets go the idea of self, little by little.

Acharn: What about hearing again and again to have such understanding when time comes. This is the only way to let go the wish to think of the result, of how the truth can be known. We should just carefully think and consider just one word: dhamma. What does it mean? No one. It has to be no one. Actually, there are different realities at different moments. What happened in the morning, what about now, all forgotten. At the moment of understanding the truth, it lets go, little by little. No one there at all, it is just that reality. The Buddha pointed out each different reality, so that there is more confidence in what is appearing now.

Nina

Jottings XII, March 12

nina

04/12/22 [#171219](#)

Dear friends,

Saturday discussion, Jottings XII, March 12.

Acharn: What about now, is there hiri and ottappa (shame and fear of blame)? Seeing the danger of not understanding the truth. The truth can be seen of what is wholesome or unwholesome, little by little. They are just different realities. One is about to say something unpleasant but one does not speak out because of hiri and ottappa. It is not "I" who can stop speaking, but is the reality that sees the danger of akusala.

Sukin: I am thinking about it but I find it hard to know how it can be understood directly. Letting go with understanding, that is the function of pañña.

Sarah: We just cling instantly to what is seen, heard or experienced through the other doorways.

Nina

March 12, jottings XIII.

nina

04/16/22 [#171281](#)

Dear friends,

Saturday discussion, Jottings XIII, March 12.

Acharn: It is not the word whether it is me or not me, but the truth is there.... Usually what is seen is some thing. Without saññā (the cetasa remembrance arising with each citta) can it appear as some thing?... In a day from the moment one wakes up, all day, there is some thing, I, people, things, stories. The arising and falling away (of realities) does not show up because of the rapidity of the succession (of realities) and, thus, it appears as some thing...

Just understand it, not wanting to know it or wanting to experience it. No one is there, only saññā marks and remembers what is seen, heard or touched. Little by little it can be understood what is there in a moment, one characteristic appearing at a time.

Just begin to consider what the absolute truth is of his very moment... What is there in a moment? What is the use of arising, experiencing an object and then gone. Can it be changed? There is the idea of "I can do something". But is there an "I"? Where is the "I"? It is gone, like every moment. In order to have more confidence in the truth it is not just the word (that should be known). Seeing is not saññā, not lobha, each reality has its own characteristic. Each one is an absolute reality. No one can change it, it is the way it is. Just now, how can seeing arise while we are talking? It is there by conditions. Hardness arises, it cannot be a shoe, a window, my legs, my arms. It just arises and falls away instantly. Nothing is closer than this moment. It is there, so close, but so far from understanding the truth.

Nina.

Jottings XIV, March 12

nina

04/18/22 [#171327](#)

Dear friends,

Saturday discussion, Jottings XIV, March 12.

Sarah: We think, I am drinking a cup of tea, just a moment of thinking. There is flavour that is tasted. At the moment of thinking, saññā is there, it remembers what is tasted, and it conditions the thinking of I am tasting, I am drinking a cup of tea. Actually there is no "I" who is drinking. There is just a moment of tasting which falls away, to be followed by countless moments of thinking, thinking about the flavour, long, long stories.

We think about what is seen: people, flowers, sunrise. It is just a moment of seeing, seeing what is visible. Memory is marking the colour, leading to the thinking of different people. As Acharn stressed, we think: I can do, I can control, but whatever happens in life, there is no "I" who can do anything. Whatever arises is conditioned and it is never the way we would like it. Even if we like it, it falls away immediately. Each moment of seeing and thinking is conditioned and they cannot be any other way.

Jonothan: When seeing a person or thing, it is already the work of saññā. What is heard is just sound. By memory it is interpreted as the voice of a person who speaks...

Chanti: What do you mean by considering?

Jonothan: reflecting on what was heard, on the way things are, as taught by the Buddha. We should not think of it as something that needs to be done.

Nina: We think of seeing experiencing visible object, hearing experiencing sound, and so on for all the sense-doors, but Jonothan warned that such thinking may seem like a mental exercise. This is not the Buddha's teaching. His teaching is the developmen of understanding of whatever is conditioned to arise, as not self, beyond control.

Sundara: A lot of patience is required.

Nina.

Saturday discussion, jottings XV.

nina

04/21/22 [#171352](#)

Dear friends,

Saturday discussion, Jottings XV, March 12.

Acharn: Birth, what conditions that? Death, what conditions that? Seeing now, what conditions this moment? All this can be known by hearing and considering again and again, to understand the absolute truth so that it can be directly experienced, stage by stage. Understanding conditions letting go the idea of self. Trying to do anything to experience it is impossible. There has to be right understanding from the very beginning about each reality.

What is meant by emptiness (*suññattā*)? Is there anything or nothing? Each word of truth should be studied and can be directly experienced, little by little, from *paryatti* (intellectual understanding), to *paṭipatti* (the development of direct understanding), to *paññavedha* (penetration of the truth). How can there be the understanding of this moment? Is there the understanding of not anyone as we come in or get out, or sitting, thinking and talking right now? Without understanding the teaching of the Buddha of reality as it is, there cannot be the letting go of clinging which takes reality as some thing. This clinging is so subtle and so deep. This is because the nature which arises and falls away is not directly experienced as no one at all. The arising and falling away of realities cannot be experienced because they are seen as together. So how can there be the experience of different ones? It takes aeons and aeons to understand this, because of aeons and aeons of ignorance. So how can ignorance be eradicated instantly, very soon? Impossible. That is why *sacca parami* (the perfection of truthfulness) is very important. Without *sacca parami* it is impossible to directly experience just a moment of just seeing, hearing or thinking. It is now. It is very subtle and deep.

Chanti gave an example of drinking tea, how there are actually different moments through different doorways while thinking of drinking tea.

Jonothan: Breaking down the conventional situation, the process of drinking tea, into different moments such as tasting the flavour, feeling the hardness of the cup at the lips, that is not the Buddha's teaching. His teaching is understanding the reality that appears now. There are different realities: those that experience something and those that do not experience but can be the objects of experience. When they appear they can be known as they are.

There was a discussion about what considering is.

Jonothan:

Considering is about the way things are. One may believe that considering is something to be done. It is something that happens, conditioned by what is heard and intellectually grasped, by one's interest in the Dhamma and one's previously accumulated understanding.

Nina.

Saturday discussion, March 26, jottings XVII.

nina

04/27/22 [#171465](#)

Dear friends,

March 26. Jottings XVII

Sarah: At the moment of seeing, visible object is experienced. At the moment of hearing sound is heard, even if there is no understanding, but the hearing of that sound is still the idea of I hear. When there is the direct and clear understanding, the understanding of seeing or the understanding of hearing is so clear. It is just the seeing that sees, or the hearing that hears. Not by thinking, but they are directly known. That nāma has to be directly understood through the mind-door. Different realities have to be understood through the mind-door as clearly as the visible object that is seen now.

Acharn: One should walk on the Path with patience and confidence. All paramis, perfections, are needed to support any moment in life... When there is no right understanding of the truth, (we do not realize) how deep it is. It needs more paramis, paññā, viriya parami, nekhamma parami (renunciation). Why do you listen to the truth? This is the only way to let go of hoping, wishing to experience. It depends on understanding and understanding depends on other conditions too, such as interest (chanda) to see the value (of understanding the truth).

Nina

April 2, Jottings XVIII

nina

05/02/22 [#171519](#)

[Edited](#) 05/07/22

Dear friends,

Jotika: A friend is dying. How to support?

Sarah: Be a good friend, help the best way one can. Death is not a special moment, it is just like now. It's just like going to sleep. When we wake up it is just another moment. There can be kindness at this moment, it is better than thinking of a deed in the past and what will happen at the end of life. It's better to reflect how seeing arises and dies instantly, hearing arises and dies instantly, thinking arises and dies instantly. Why should one be so disturbed about another moment in the future? It is like going to sleep, there's nothing to be afraid of. There can be joy about understanding now, no matter the reality is pleasant feeling or unpleasant feeling, hardness, seeing or visible object. They are just different realities arising and falling away. There's no need for trying so hard with the idea of I, the idea that I can change the experience. Help the others to understand a little more about life at this moment. Death can come any time but it is just another moment in samsāra.

Nina.

April 2, jottings XIX.

nina

05/14/22 [#171708](#)

Dear friends,

Acharn: Where is the seeing just a moment ago? Never to arise again. So what is there now. It is only once in samsāra, not any time to arise again at all. Anattā and suññattā (emptiness), no one and nothing. Is it true? Being truthful to the truth, more confidence in the truth. The truth of reality cannot be changed. At the moment a sound is heard can there be something else? Just one reality, conditioned to arise to be known. For example when sound appears no one and nothing at all. That is the absolute truth that is not directly experienced because there is the idea of "I". We hear the sound "I" and then here is thinking about other things which comes instantly as people and things.

Seeing cannot be hearing or thinking and once it has arisen it is gone. Where is "I" or someone or something? The idea of people and things cannot be there at all. That is the beginning to understand what absolute reality is.

At the moment of not understanding seeing is the moment that ignorance is instantly accumulated. How difficult it is to let go the idea of self. Consider carefully about the truth. Be truthful to the truth in order to understand the truth. Very slowly.

Nina

April 2, jottings XX.

nina

05/16/22 [#171749](#)

Dear friends,

Acharn: It is quite a long way to understand the truth of "no one". It is dependent on conditions. From now on we can develop right understanding of what is there. When there is understanding of what is there now, there can be understanding of what we will do in the future, no matter in what situation, unexpectedly. What conditions such thinking, wholesome or unwholesome? Best is understanding the absolute truth which is there now. There can be a beginning to understand the nature of that. It is there, little by little, at the moment of being truthful to the truth. No one can change that. Because there is no one, it is all by conditions. Live with the understanding of the truth, little by little.

Nina.

April 9, Jottings XII.

nina

05/24/22 [#171856](#)

Dear friends,

April 9, Jottings XII

Jonothan: All aspects of the Buddha's teachings are subtle and difficult to understand.

Acharn: The truth has to be studied carefully to develop understanding in order to let go wrong understanding little by little, that takes phenomena for "I" or things around. All are there by conditions: seeing, hearing, thinking, hardness, softness. Different characteristics that are gone from moment to moment. What is experienced now is actually just experienced a moment ago. Even the experience itself is not the same at all. This is meant by one world at a time. What is there is only conditioned and then gone. Whatever is there is a world, each moment. Seeing, no other thing, it is the world of seeing arising and experiencing and then gone. When we talk about the truth arising and falling, it is so long, longer than the (actual) truth. One moment, imagine, it is within splitseconds. That is what the Buddha enlightened and taught others to consider the truth. Only different conditioned realities arising and falling away, on and on. So life goes on with ignorance and attachment, no one, no me.

Sarah (to Marc) about the relationship between concept and reality. When we talk about the world breaking up at this moment, we are just referring to realities, the different cittas, cetasikas and rūpas. Concepts are not arising and falling away, they are not conditioned. We use concepts now to describe different realities, seeing, what is seen now, heard now. Without the arising and falling away of realities there could not be any thinking about them. There could not be any thinking about the story of what is seen, dreaming about what is seen and heard. But only realities can be the object of awareness.

Marc: When I see suffering around me there is a wish for an end to it. I remember that there are no people, so this wish is pointless. There seems to be no point in helping other people. It does not feel good to see the caring for others as conditioned by delusion.

Sarah: In truth there is no Buddha, no other people, but there are conditions for the greatest compassion, because of the understanding of the nature of all realities as dukkha. Even if it does not belong to anyone.

Jonothan: Sickness and pain are due to past kamma. We cannot do anything. There can be mettā, wishing that all people are free of suffering. But no expectation.

Nina.

April 9, jottings XIII

nina

06/02/22 [#171936](#)

Edited 06/05/22

Dear friends,

April 9, Jottings XIII

Acharn:

He succession of the arising and falling away of realities is so rapid that it forms up the shape and form of some thing: I see, I think. There has to be understanding and confidence. It cannot be taken for anything permanent, as "I", as a thing, a shoe, a cat, a dog, a flower. What is experienced occurs very rapidly, one doorway at a time. There is saññā, a reality that arises with every citta. It marks what is experienced and takes it for something permanent. That is perversion of saññā, saññā vipallāsa...

Whatever causes confusion is thinking of a situation. We think of a whole. In truth there is no opening a door to help others(an example given by Marc).

Marc: When I open a door there is clinging to me wanting to help another person.

Sarah: There has to be understanding and truthfulness even now. There can be fear of losing others or our friend. There is just the thinking of fear and that is gone, the fear, the worry about not helping. Just thinking about situations.

We should not kid ourselves that when we open the door there is only kindness. Only understanding leads to the truth of this very moment.

Nina.

April 9, jottings XIV

nina

06/03/22 [#171943](#)

Dear friends,

Sarah: Understanding has to be developed very naturally, no "I" who is trying to do something, or trying to catch the meaning. What is seen now is the world and it falls away instantly. It is not the Buddha's understanding or anyone's understanding, but the understanding itself of what appears. There is no need for chanting or following a practice. No matter what the circumstances are, what the situation is, seeing is still seeing, thinking is thinking, unpleasant feeling is unpleasant feeling. It has to be like that.

Acharn: Is there now confidence in the truth of this moment? No one and nothing? There can be confidence in the truth that cannot be changed. Is there a little more confidence?

Nina

16 April, jottings XV.

nina

06/10/22 [#172062](#)

Dear friends,

There was a discussion about visiting the four holy places: the place of the Buddha's birth, of his enlightenment, his first sermon, his passing away. The text does not say that one should visit these places. There are different translations, there is no word of command. These places can produce enthusiasm or arouse emotion.

Acharn: It is not a must, it depends on conditions. It can be a reminder of his great compassion. Even now I would like to visit again, we have different conditions.

Chanti: is it not like thinking, there are no places in reality. What is the difference in going to these places and going to a meditation enter?

Acharn: Trying to do something, without understanding of the truth of this very moment.

Sarah: Most important is the understanding of here and now, no matter what life style one has; it is all according to different accumulations, no rule.

Acharn: What is the object of respect? Nothing else can perform the function of right understanding the truth that there is "no one". Each reality can be understood clearer and better. People experience reality as "some thing", but what is the absolute truth at that very moment?

There were questions about Acharn's teacher.

Acharn: Acharn Naeb is my teacher but the real teacher must be the enlightened one. We pay respect to wholesomeness. It may not yet be the time to directly understand the truth, there may be just hearing about it. Right understanding knows how much understanding there is of the truth.

Sarah: Without the Buddha's teaching it is impossible to know what seeing is now.

Chanti: We can be inspired by others.

Acharn: It has to be one's own understanding and confidence. It appears as "some thing", not the true nature of it. It is known as a table. If it is that which can be seen, can it be a table? Seeing is not known as just a reality which experiences. When there is some understanding it can condition some more understanding, a little more, a little more. It is conditioned by intellectual understanding. No expectation to experience sound or hardness. Just one reality appears. Otherwise how can it appear clearly. When there is only what is experienced, there is no world, no thing.

Nina.

23 April, Jottings XVI

nina

06/18/22 [#172111](#)

Dear friends,

April 23, Jottings XVI.

Acharn:

Right understanding can develop by conditions to let go the idea of anyone can do something, or I can do something. Do wat? It is there already. It is so natural, like now. Paññā develops little by little. When there is expectation, it hinders knowing the truth. Understanding can be at any moment, suddenly, instantly. This is the understanding of anattā.

We were discussing Acharn's question: what is there now?

Jonothan explained that if one tries to see specific realities, that is not right awareness and right understanding.

Jonothan: We know that there are conditioned realities but they only appear to awareness and understanding. If we try to see them it is mistaken. What we take for reality is usually just a kind of thinking. We are just concentrating on a concept and this can never reveal realities. Those are known by awareness and understanding that arise by conditions. There is no connection between making an effort in conventional sense and awareness and understanding. When brushing one's teeth and considering realities, there is ignorance of all other realities while there is kind of selection. Starting to look for what is there now is not awareness.

Sarah: there is a kind of wrong practice behind it. There is expectation, clinging and wishful thinking. One is trying to be aware. This is not awareness and understanding of what appears right now.

Acharn: Reality cannot be known by thinking, but by hearing again and again about the truth. That can condition more understanding of what is there, only a reality... Listen again and again and there can be conditions for right understanding.

Nina.

April 23, jottings XVII

nina

06/20/22 [#172124](#)

Dear friends,

April 23, jottings XVII

Acharya: The absolute truth is no one, no thing. It arises and falls away in splitseconds. Now there is seeing. The citta before seeing and the citta after seeing are not known. What can be known in daily life is seeing, hearing, smelling, tasting and the experience of tangible object. They appear very briefly, arising and falling away, never to return. Reality can be understood intellectually and this can condition direct understanding. It develops on and on so that the object (which is experienced) appears as clearly as it is. Now the object does not appear clearly, it appears as "some thing". There is the world of things and people, the sun, the moon. Only one reality can appear to one citta, all by conditions. Without considering carefully, little by little, there is no way to understand the truth.

Nina.

April 30, jottings XVIII

nina

06/30/22 [#172256](#)

Dear friends,

April 30, jottings XVIII

Acharn: There is the idea: "I have eyes and ears", but in truth, what is it, what is taken for self? Is it permanent, can anyone make it arise? It is all by conditions, it cannot belong to anyone. In truth, what is there: Seeing, pleasant feeling, aversion, arising and appearing. Can there be "I"? Understand the absolute truth. No one can change the way it is. For example, now, who conditions seeing to arise? It is there already by conditions. But no understanding. Understanding can be directly developed. It is so true. Sound is real, it is heard. But what is it? Without that which hears it, can there be sound appearing? Not at all. So, what is the absolute truth at this very moment? Does someone make it arise? Impossible. It has arisen and fallen away, unknown all the time...

Chanti: I want to throw away the conceptual world.

Jonothan: Does the Enlightened Being wants to throw away the conceptual world?

Sukin: It is because of a reality that there is a conceptual world. Realities are not known and the conceptual world is taken for reality.

Jonothan: The Buddha did not say: do not think by way of concepts. He only pointed out what are realities and he said that they are to be understood.

Sundara: We need those concepts for the understanding of absolute realities, paramattha sacca. It is a gradual Path.

Nina

April 30, jottings XIX

nina

07/05/22 [#172290](#)

Dear friends,

Acharn: What should be understood? Any reality. Reality appears and disappears, can there be anyone? We hear about reality and it is time to consider whether it is true or not. Or should we just believe, but no understanding? Is that the Buddha's word, the word of the Enlightened One? He taught for fortyfive years so that we can understand what is there. Any reality which is there can be studied. It is there, unknown and then gone, unknown. It can be known, little by little. To understand the truth, little by little, to let go ignorance.

What is seen? Without what impinged on the eyebase can that be seen? What is really seen? Can it be the whole world? Impossible. That is why the truth has to be studied. At the moment of hearing there can be no seeing, no thinking. But everything seems to be there, all together. That is not the truth of each moment. What appears is not just one moment of what is there. There are many moments of what is seen to form up the idea of different colours, different shape and form, to be known what is what, a cat, a dog, a chair. One can understand what is meant by the arising of the absolute realities, to be as it is conditioned. To let go the idea of "I" or thing. Is there anyone here and now? Only seeing, hearing, thinking, liking. Only that. They never arise again. When it is gone, it is gone. This is life, changing all the time from birth to death. Some moments are pleasant and

it is gone. This is life, changing all the time from birth to death. Some moments are pleasant and some are not pleasant at all. Can anyone make something arise or change? It has arisen and fallen away.

Nina

30 April, jottings XX

nina

07/07/22 [#172298](#)

Dear friends,

Acharn: Can there be more than six doorways in life? Nothing appears while one is fast asleep. Is there "I" or anything at all? There is ignorance as soon as one wakes up, but there can be the development of understanding. What is the best moment in life? Understanding the truth of what is there, as it is.

Ignorance is accumulated from moment to moment. How can there be understanding without hearing (the teachings) and considering little by little, in order to understand what is true and what is not true.

One can understand concepts, conventional truth, but the absolute truth is unknown.

There can be a little more understanding of the truth, a little more understanding of what is there.

That is the development of the understanding of anattanness; not trying to get something, unusual experiences. What for, while there is the truth right now to be known and this much deeper. What is the truth: what has not yet arisen or that which is now appearing? Each word can be considered carefully, little by little, to understand the truth of what is there.

So, can this moment be known? It is not known now, because there is no understanding of each reality. Before there can be enlightenment of the four noble Truths, there must be understanding of what is there in life. There is an idea of "I experience", but there must be a reality that experiences, and it has arisen already to experience. In Pali the term is paipatti. Patti is to reach or to experience. Païi means particular. Only that particular object can be experienced at that very moment. It depends whether it is seeing or that which is seen.

Nina.

July 25, jottings XXI

nina

08/21/22 [#172849](#)

Nina: there has to be more considering of realities, but this is not the same as thinking of the "story" of realities. People may wonder how to develop understanding more.

Acharn: What is different from before? There is the understanding of realities and it is now. It develops very gradually. It develops from moment to moment, and one moment conditions the next moment very gradually, like holding the knife handle (N: one holds a knife handle each day but does not see its wearing away).

There can be a reminder that what is now appearing is the object of right understanding. It is there, it is there, it is there. It is the object of right understanding because it has its characteristic: seeing now sees, but the understanding is not self or anyone at all. It is only beginning, just beginning to develop each moment. A very rapid moment at a time, a very short moment of understanding. It begins to be directly observed little by little, but the true nature of it is still covered up by aeons and aeons of not understanding the truth. It is now. There is usually the idea of "I a seeing", but seeing sees now.

From hearing again and again, right understanding develops, from moment to moment, all by conditions. It takes a long time to be acquainted with what experiences an object. We do not have to say that it experiences an object: when it is like, it is like, when it is dislike, it is dislike. In truth, nothing is there, realities arise and fall away very rapidly. There can be firm confidence of the truth, sacca parami, the perfection of truthfulness. Dhamma never changes, so it can be the object of understanding. It can understand a little more, a little more, and let go the clinging and ignorance. Who knows how much understanding is hidden, it does not show up. Or when it is time it shows up unexpectedly. That is its anattaness; it is beyond control, it arises by conditions. Even when it is there now, it is gone. There is only a very short moment of appearing and then it is gone, unknown.

Nina.

July 25, jottings XXII.

nina

08/26/22 [#172888](#)

July 25, jottings XXII.

Dear friends,

Life is just in a moment. The arising and falling away of realities can be the object of understanding. This is the truth the Buddha enlightened, the truth of the arising and falling away of what appears as permanent. Begin to be aware of a characteristic of a reality, little by little. Even a very short moment of listening and considering is the development of understanding. There can be a beginning of seeing the difference between ignorance and understanding.

Nina: When one hears the words “develop understanding now” we tend to forget that it is just a reminder. In conventional sense there is an idea of self who has to develop understanding. That is not the truth the Buddha taught.

Acharn: There has to be confidence of the truth. Realities never change. Nobody can change them. But there is not enough understanding. There is no one, only a reality.

Sarah: Thinking about the story of realities is not the same as careful consideration of them. One of our Vietnamese friends spoke about going to the temple or coming here. It is just about having more goodness or understanding “for me”. It is not the understanding of what appears now. Someone spoke about going to the shop with mettā. One thinks about all these different situations, about how to be good, but it is all for oneself, not the understanding right now of dhamma appearing.

So, “develop understanding” is a reminder that life is at this moment, that there is a reality appearing now. No one can make it happen. That is why we talk about different dhammas which are conditioned and anattā. It is not a story or situation, but life right now, different realities arising and falling away.

Nina

281 jottings

July 25, jottings XXII

nina

08/30/22 [#172947](#)

Dear friends,

July 25, jottings,XXII

Sarah: Is lobha real, does it have a characteristic? Now lobha is arising, it is real, it is daily life. It is not my lobha, it is gone very quickly. Any object can be the object of right understanding. If there is no understanding of lobha when it appears it will never be known.

No matter visible object appears, kindness, anger or hardness, they are just dhammas which appear. There should be no selection, no idea of something that has to be known first or is more obvious. It depends on the understanding of this moment; it just understands what appears, what can be known now.

The visible object is gone, but the characteristic appears. Not one visible object, but many visible objects have fallen away. The characteristic of visible object appears to understanding. Countless visible objects are experienced before there is the idea of someone. We think of the word visible object but understanding is not of the word "visible object". We cling to the word and think again of this word or that word. Understanding of the reality right now has to be developed. That is the letting go of ignorance of that reality.

Acharn: Usually there is no thinking of what appears, but there is, when hearing something about it. Is there ignorance now? There is seeing, is there any understanding of seeing? There is no understanding of the truth of that which is not there any more. At the moment of understanding it lets go wrong understanding and ignorance. There is no one there at all.

Nina

July 25, jottings XXIII

nina

08/31/22 [#172955](#)

Dear friends,

Sarah: We think of the words "visible object", but understanding is not thinking of words. Otherwise we cling to words and think again of this word or that. Understanding of the reality right now has to be developed. That is the letting go of ignorance of that reality.

Acharn: Usually there is no thinking of what appears, this occurs at the moment of hearing something about it. Is there ignorance now? There is seeing, and is there any understanding of seeing? At the moment of understanding there is the letting go of wrong view and ignorance. There is no one there at all. Without understanding there must be ignorance again and again. So we talk about what is there in life from moment to moment. Different realities. We talk about realities because each one is real. It is conditioned to arise, to be only that reality and then it is gone. The understanding of the truth lets go ignorance and taking that reality for something permanent. There is the level of intellectual understanding in the beginning, and this develops on and on to be direct understanding. Without intellectual understanding there is no condition for direct understanding. When direct understanding has not arisen how can one know the difference between sati of the level of listening and considering and the moment when there is direct understanding of a reality as it is, by conditions. It can be known, it can be studied. Understanding is a reality, whenever it arises it understands. So that it can be of a higher level of understanding the truth. The confidence in the truth develops.

Nina

July 25, jottings XXIV

nina

09/02/22 [#172977](#)

Dear friends,

July 25, jottings XXIV

Acharn: What can be known is what is appearing, we do not mind through which doorway. But when there is a little more understanding it can be known that doorways are there. We just talk about doorways, but what about the characteristic of that object? For example, the arising and falling away of realities is not realized now. At the moment of seeing there cannot be hearing, they are not together at all. But they do not appear as they are, as different moments. The succession of realities is so rapid. At the moment of seeing, there is thinking in between. Seeing is seeing, the object is only that which is seen. It impinges on the eyebase. But what appears is not only that. It appears as "some thing", as flowers, table, chair. As soon as one opens one's eyes it is there. There is the beginning to realize that actually there is no precise understanding of the truth of that which is there when they appear together.

When there is seeing, understanding has to know that there is only seeing. This is what the Buddha taught and what we have to consider carefully in order to understand the truth. Seeing sees, but there is not only seeing in one's life, there are other realities appearing, like hearing, smelling, tasting, touching and thinking. They are different, but all are real. We have to learn to understand what is real. This has to be the foundation of the understanding of the truth.

There can be confidence in the truth. But without the words of the Enlightened One there is no understanding of what is there as it is. There is ignorance after seeing, no understanding of the truth of it.

Whatever is there is conditioned to be different, to arise at a different time. Seeing at this moment is real, liking is real. This is the beginning of understanding what is meant by reality and "no one at all".

Otherwise one's own idea comes in all the time.

What about understanding the truth in life, beginning to understand what is meant by dhamma, by reality. This lets go the idea of "I". Because it is just that characteristic nobody can change and which has arisen by conditions. There can be firm confidence in the truth. Each reality has its own characteristic and it is not always there, it is there just when it appears. But there is no understanding of the absolute truth, no understanding why it is not there any more. It has arisen by conditions and falls away instantly. That can be studied on and on, in order to understand a reality, which is just reality, no one at all.

Nina.

uly 25, jottings XXV

nina

09/10/22 [#173056](#)

Dear friends,

There was a discussion about death and fear of death.

Sarah: Each moment there is the arising and falling away of realities, there is death at each moment. When there is more understanding of death now it becomes apparent that there is no one there, no one who dies. This is a condition for less fear, less concern of what will happen to "me".

Nina: There will be the end of this personality.

Acharn: That is clinging, bhāvasava, the asava (subtle defilement) of clinging to "being", to existence.

There can be firm confidence of the truth that the best thing in life is right understanding. Death is just one moment of arising, only one, and then gone. Ignorance is there, fear of one moment of arising, but death is just like any moment of arising. Next moment is next life, instantly.

Nina: There is lack of confidence.

Acharn: There may be no fear of the next moment, and death is exactly the same. It is just one moment which is not seeing, hearing, smelling, tasting, the experience of tangibles or thinking. So why fear, it can be now, any time.

When there is right understanding there is no fear. At moment of fear there is ignorance for sure... The most precious moment is understanding, no matter when, as it is a conditioned reality. Why thinking about it, it is gone. What about the understanding of what is there now. It is conditioned by a little bit of attention to the characteristic which appears. Heat is a reality, sound is a reality, whatever there is is a reality. It is so very short and then gone. This is life, it is only a moment of experiencing an object no matter through the six doors or not through the six doors (bhavangacittas that arise in between processes). No one can stop what arises and experiences. No one can change the way it is, it has arisen already and is gone already. It is just in a moment.

July 28,jottings XXVI

nina

09/14/22 [#173087](#)

Dear friends,

Discussion between Acharn and Carmen, a short summary.

Acharn: What is meditation? A deep subject.

Carmen: For me meditation is being aware.

Acharn: The point of listening to the teachings is to be aware , to understand the truth. Not just to be aware without any understanding. While in meditation,what does one understand?

Carmen: The present moment.

Acharn: In Thai we use the Pali term paipatti.

Jonothan: To reach the particular. Sometimes we use the word direct understanding. When intellectual understanding has been sufficiently developed it can reach the level of direct understanding. The particular means the specific reality that can be known by its characteristic.

Acharn: Is there anything to reach?

Carmen: It comes back to now.

Sarah: As Carmen agrees there is just the reality now to be reached, to be understood. No matter it is here or there, at home or at work, there is seeing now, hearing now, thinking now.

The true meaning of paipatti is not practice in the sense of doing something, but it is the conditioned understanding, the understanding of what appears now. Just talking about being aware of the present is not adequate. What is the present? Some people think that eating one's food very slowly is being in the present. But it is not a matter of changing one's activities.

Carmen agrees that all dhammas are anattā, not in anyone's control. She appreciates that when someone focusses on a particular object and tries to be aware , that this the idea of attā, self.

Acharn: Is there anything to be reached or attained now? Patti is to reach the truth. What is there to be reached? What did the Buddha talk about? The Buddha said that all dhammas are very subtle. What does it mean? Is seeing not a dhamma, is hearing not a dhamma? Whatever is real is a dhamma. Seeing is only seeing, it does not belong to anyone. As soon as it has arisen it falls away instantly. Can that be directly understood?

The rapidity of the succession of realities that arise and fall away conditions the nimitta, the image of seeing. The Buddha said that seeing is seeing. Is seeing permanent? Can we attain, reach the truth of one moment of seeing? One cannot know one moment of seeing.

Nina.

July 28, jottings XXVII

nina

09/21/22 [#173158](#)

Dear friends,

July 28, jottings XXVII.

Carmen was wondering about the text where we read that the Buddha taught his mother in a deva realm. How to understand this, since there is momentary death each moment.

Acharn: Does this help to understand the truth of this moment? What is dhamma, what is dhamma now?

Carmen: Thinking.

Acharn: We may be talking about the word, the story of what is there, but not about the characteristic of what is now appearing. What is seeing? Now seeing sees, but nobody understands the characteristic of seeing. That is why one thinks all the time "I see". Seeing cannot be "I" at all. ..No matter the Buddha went to see his mother in heaven, what is the absolute truth? (If this is not known) there must be the idea of people and things in life on and on. There has to be pariyatti (intellectual understanding) before there can be paipatti, direct understanding.

Nina

August 6, jottings. XXIX

nina

10/12/22 [#173359](#)

Dear friends,

Jotika: How to learn, Acharn? Listening, listening.

Acharn: Seeing, we talk about seeing. So, in truth, what is seeing? It sees, it cannot think, not hear. Only that which arises just to see and then gone, never to arise again in saósåra. The previous moment is gone and it conditions the next moment instantly. So, what can stop the way it is. Seeing which arises experiences what can be seen. So now, what is seen?

Jotika: There is hearing at this moment.

Acharn: If there is no understanding of seeing at this moment, how can there be understanding of other moments?

Jotika: Seeing and hearing are not at the same time.

Acharn: Who knows the distinction between seeing, hearing, thinking?

Seeing is conditioned by the eyebase, a special rúpa, different from all other rúpas. The object which is seen can impinge on it only. How fast it is to experience just that, it is so very tiny. The eyebase is so very tiny. Without the eyebase seeing cannot arise, there is no world of sight, of beings, no one at all; all are conditioned.

Who can make seeing arise? Who can stop its arising, it is there already. Understanding this can condition the letting go of clinging to whatever is "I". That which is the object of seeing is different from moment to moment, different shape, different colour. It makes known as "some thing" all the time, always permanent. As soon as seeing has arisen it is gone. At the moment of hearing, is there seeing? Just one moment at a time of a conditioned reality.

Jotika: I want to do something.

Acharn: Because there is the idea of thinking, not you. The moment of wishing, wanting is a moment of thinking of something with attachment. Whatever is there is real, it is dhamma, absolute reality.

Jonothan: Is it possible to control the thoughts that are coming? They happen by conditions.

A discussion about conceit, māna. At the moment this cetasika accompanies citta, there is no wrong view at the same time.

Jonothan: A lot of time someone else is doing things we do not approve of, and that is conceit. We are judging people, their behaviour.

Sarah: It has to be now, when it appears (that we can know it). It can be very subtle, no obvious comparing... No I that has conceit or will overcome conceit. There can be just the development of understanding.

Nina

261

August 20, Jottings XXXI

nina

10/24/22 [#173436](#)

Dear friends,

Sarah: This is the great miracle of the teaching, that it is possible to understand the truth of life, to develop understanding and directly understand what appears now. Someone asks what the difference is between intellectual understanding and direct understanding. Considering that what is touched now is just hardness, not feeling, not sound, but considering the truth that nothing is there at all, is a condition for understanding to grow and directly know that it is just hardness now. And this is the truth, no matter one had heard about it or not. This is Abhidhamma, subtle dhamma. It is life at this moment, not a theory, concept, something in the book. It is life at this a very moment that is to be understood.

The aim is not trying to find nothingness, but to understand that seeing is just a dhamma. No one that sees and experiences, that is gone instantly. That moment of seeing can never recur again, and that is the meaning of nothingness. It is gone, no self is to be found that experiences or can do anything. There is no "I", no self to be found. Nothing is left after the seeing or hearing has fallen away.

I would like to ask Jotika, what is so important to you about understanding the truth now?

Jotika: Nothingness is the truth. Hardness. The computer is the nimitta(sign of reality), the way hardness is shown.

Sarah: instead of thinking about the way hardness is shown, what is experienced at the moment of touching?

Jotika: Hardness.

Sarah: No computer, no thing there.

Jotika: Thinking.

Sarah: So, it is just hardness. An impression that it is "some thing" there is thinking. The idea of some thing there is different from knowing it is just hardness.

Sukin: There is wrong understanding that takes hardness for some thing like a table. Even before the idea of table, there is "some thing" that is touched.

Nina

August 27, jottings XXXII.

nina

10/26/22 [#173448](#)

Dear friends,

August 27, jottings XXXII

Nina: We talked about the change of behaviour of a person through hearing the Dhamma. Here there may be confusion between conventional notions and absolute truth. We cling to a story, but each moment falls away instantly.

Sarah: We think of a story of someone having less anger after hearing the Buddha's teaching, having more metta. That is just a long story of another person, not understanding of the reality now, seeing now, hearing now, attachment now. There is nothing belonging to anyone at all. Each reality is gone, nothing is left behind. Instead of talking about a change of behaviour, what is appearing at the present moment?

Nina: Roti had a question about reaching the truth, he asked what it means being truthful to the truth.

Sarah: When we talk about reaching the truth, we talk about pañi patti, direct understanding. The teaching of the Buddha is about understanding the truth at this very moment.

Sundara: What is there at this very moment?

Acharn:

There is no one there at all, only the reality that can be seen. That characteristic cannot be changed. It cannot be anyone or anything. It can be seen and then it is gone. Being truthful to the truth of the reality which is there, being truthful to the truth of each reality as it is. It is not something, not anything at all.

Sundara: What is the difference between the perfection of truthfulness, sacca parami, and being truthful to the truth?

Sarah: We can think of different words and terms but this is not understanding of what appears. There is no thought about which term, it is just the reality itself which appears. It has to be with understanding at that moment. Pañña can understand the reality deeper and deeper, to be more truthful to it. Sacca, truthfulness, is not a separate cetasika, it is an aspect of pañña.

Sita mentioned the loss of her dog and the sadness caused by that. At the moment of sadness there can be understanding of sadness, and unpleasant feeling and this is the truth of this moment. We think of the dog, the person, but now there is seeing, there is hearing. Where is Nina, where is Betty? These are just moments of seeing, hearing and thinking. We think that the truth is the loss of a dear one or a dog, or the person we are talking to. When understanding develops there will be more understanding of the truth at this very moment.

Nina

August 27, jottings XXIII

nina

10/30/22 [#173464](#)

Dear friends,

Sarah: It takes a lot of understanding to really appreciate that there is no person, no dog, no house.

Sita: When one develops understanding emotion becomes less.

Sarah: Sadness is so natural. When dwelling on a story with sadness, there is more akusala. We think that the problem is the dog (who died). The real harm is dwelling on the story with aversion and sadness, thinking again about a living being or a person instead of understanding the truth at this very moment. Attachment has been accumulated for so long. Each reality is gone instantly. At the moment of considering the truth there is no sadness; more understanding of the truth is letting go of a burden.

When seeing, hearing, smelling and tasting, the feeling is always neutral. At the moment of touching, the bodily feeling is pleasant or unpleasant. We find feeling very important and are always chasing after pleasant feeling. It just lasts a moment and then it is gone.

Jotika: I think how the bad feeling comes to be.

Jonothan: That is just thinking of a story, rather than knowing the reality. We do not need to know the story of how feeling comes to be.

Sarah: No one wants unpleasant feeling, but people do not mind lobha, because that arises with pleasant feeling. Without lobha could there be aversion with unpleasant feeling? The cause of all dukkha is clinging, the second noble Truth.

Dhamma is so subtle. Lobha leads us away from the truth, even during Dhamma discussions.

Nina

August 27, jottings XXIV

nina

11/01/22 [#173473](#)

Acharn:

What is the truth of what we take for "I"? Without seeing, hearing (and the other sense impressions), can there be "I"? Is seeing "I", or is it a reality which is conditioned to arise and see. And now it sees. It is there already before we have the idea of "I see". It is "I" who sees, "I" who hears. But there are only different realities arising by conditions. No one can stop the element, the reality. At the moment of death where is "I"? At the moment of birth what is there?

Seeing cannot hear, it cannot think. Seeing is not always there. It arises in a moment and it sees and then it is gone, unknown. What can be taken for "I" when there is no seeing, hearing, no reality which experiences an object. When it arises and experiences an object it is "I" who experiences. Without all these experiences where is "I"? Whatever arises falls away and it is gone instantly, all the time.

When there is the understanding of the truth from moment to moment, there can be letting go. At the moment of seeing, seeing is not there anymore. We should not just believe but consider what is there. What is seeing, how can it arise, what does it experience?

Nina.

August 27, jottings XXV

nina

11/03/22 [#173484](#)

Dear friends,

Marc: It is very hard to understand that seeing is not there. It is an intellectual concept for me.

Acharn: If nothing arises, can there be "I"? At the moment we wake up there is seeing or thinking. There must be a reality that experiences an object. If hearing does not arise where is the "I"? When seeing or hearing arises the idea of "I" is there. It takes that moment of seeing as "I see". If there is no understanding of the conditions for whatever arises, whatever arises is taken for "I", because it experiences an object. There is no one there. Even when one does not speak out "I see", the idea is there of "I see". There must be right understanding from the beginning. Even if it is intellectual understanding, it can develop to understand the characteristic which is now. It can be known until it is so clear that it is different from other moments.

Everything is gone, never to arise again. There must be a reality which experiences an object. There are only six doorways in life. Is there a citta before seeing and a citta after seeing? There are so many realities that do not show up. Is the seeing "I" or just a reality? One cannot stop its arising, it is there by conditions.

It is not easy to eradicate the idea of self from that which appears, which experiences an object. When touching the body from head to toe, does a finger appear? There are just different realities from moment to moment. At the moment of seeing, who is there? There is no one at all.

Nina

Sept 3, jottings XXVI

nina

11/09/22 [#173497](#)

Dear friends,

Sarah: Paññā only accumulates when it arises; it gets more and more enrooted and conditions the arising of all kinds of kusala.

Nina: It is still difficult for me to understand the word enrooted.

Sarah: Even though there is no ignorance and attachment at every moment, it is deeply enrooted, it has been accumulated. It arises very naturally, since it is conditioned. In the same way, paññā has to accumulate and develop on and on to become more and more enrooted. The more enrooted it is the more it conditions all kinds of kusala, even if there is not the arising of paññā at every moment.

Acharn: So now, are paramis enrooted?

Nina: Not enough yet.

Acharn speaks about asaya, all latent tendencies, kusala and akusala, and anusaya, the unwholesome latent tendencies which are sense desire, anger or hate, wrong view, doubt, conceit, clinging to existence (bhavarāga) and ignorance.

Sarah: Asaya and anusaya are the latent tendencies.

Acharn: And it is now.

Nina: Now we are discussing and listening with a little more understanding.

Acharn: Even what is now does not appear clearly but we learn to understand what is there little by little. Ignorance becomes less little by little, depending on how much understanding is there. All are dhammas, now, and here. It is so close, now and here. So there is the understanding of dhammas and the idea of "I" is not there.

Nina: We think of ourselves all the time as having arms and legs. (From a discussion before)

Acharn: At the moment of hearing sound, no arms, no legs, but understanding is there of that which hears. So there are just nāma and rūpa.

Nina

Sept 3, jottings XXVII

nina

11/10/22 [#173498](#)

Dear friends,

Sarah:

When we say, it (dhamma) is here, now, all the tendencies are now. There is no ignorance at the moment of seeing, and no understanding at the moment of seeing, it is a vipākacitta (citta which is result of kamma). But there are the latent tendencies, asaya and anusaya, accumulated in the citta. They are accumulated from life to life, they are carried on from each citta to the next citta. They condition wholesome moments and unwholesome moments after the vipākacitta has fallen away. Whatever arises is by various conditions.

Coming back to Marc's questions, there seems to be an "I" who can be angry or unhappy. But there are the latent tendencies to condition the arising of wholesomeness or unwholesomeness and there are other conditions as well, having their effect. Whatever arises is by conditions. There is no one there to make seeing arise, or to make anger arise. The point of learning about conditions, like asaya and anusaya, is to show that the conditions are there, ready to condition the arising of different qualities or the different kinds of pleasant and unpleasant feeling.

Nina: Marc said that sometimes there is the idea of self and that is normal. We are not sotāpanna (who has attained the first stage of enlightenment) and the idea of self is not eradicated yet. I have as an example: a wound that causes much pain. I do not think at such moments : there are only conditioned phenomena, just different elements. It does not matter. For Marc and for me, there are just different moments by conditions. He should not mind (not seeing conditioned phenomena, not seeing elements), if he minds, there is more attachment. I heard this because of our conversations here, which I find very valuable. We listen to Acharn and we can discuss it among us.

Nina.

September 24, jottings XXVIII.

nina

11/21/22 [#173589](#)

Dear friends,

Jonothan: Letting go the idea of self has to be very natural. You do not have to think, but just develop understanding of what appears.

Sarah: Before listening to the Dhamma we had no idea how much clinging to the idea of self there is.

By listening, reading, considering, it becomes more obvious. Clinging to wrong view causes all disturbances in life.

(To Marc): At this moment of seeing, is there "I" that can do anything? There is hearing now. Is there any "I" that can do anything?

Jonothan: Understanding arises by conditions, it can't be "done" by choice or by will. It is conditioned by the Dhamma that has been heard. It can be accumulated. This is quite different from any notion of a practice.

Acharn: Is there you? What is the truth? Can it be known now? ... It is so very difficult, unbelievable, (to know) about the absolute truth of what is there now.

We used to talk about what we take for people, chair, flowers, but what is the truth of that very moment? Whatever appears does not appear as it is. It appears as "some thing", but it is not "some thing". It is only a reality, not anything at all. Hardness is there, can it be a chair, a bed, flowers, or is it just hard? People take it for "some thing", for permanent.

Nina

261

September 24, jottings XXIX

nina

11/24/22 [#173621](#)

Dear friends,

Harji thought that visible object is seen, but that black and white are not seen, that these are only concepts.

Acharn: Black is what can be seen, a reality. Black, white, red, they are seen. What is seen is different by conditions. We use words to represent different realities.

Sarah: No one sees visible object, but seeing seeing sees it. Afterwards there is thinking about the colour, shape and form. Acharn said that we live most of the time in the nimitta (sign) world, like the dream world. She asked about the difference between a dream at night and during the day. When we sleep we think about different phantasies without sense-door experiences in between. But also during the day we think about different ideas, different shape and form, people and things and we take them for true. But they are just different day dreams. During the day there are seeing, hearing and different sense experiences in between. Actually we live in the world of nimitta day and night. What is seen now are different colours, different visible objects, no matter what they are called.

Nina: There was a question about intellectual understanding. We know that nāma is the reality that experiences an object. Acharn said that this is not enough, that understanding has to go deeper.

Sarah: We can all say that nāma is the reality that experiences an object. Intellectual understanding arises for a moment and then falls away instantly. Sometimes we think of intellectual understanding as a story, as thinking that lasts but it is just a moment of pañña. In between there are moments of doubt and ignorance. It is a dhamma, it has to be now.

Jonathan: Seeing experiences visible object, but it does not know about the nature or characteristic of visible object. That is what Acharn meant by going deeper.

Nina.

September 24, jottings XXX

nina

11/25/22 [#173628](#)

Dear friends,

Acharn: Understand the difference between intellectual understanding and direct experience. Not just understand the words. At the moment of understanding just one characteristic of a reality appears at a time. That is the beginning of understanding the truth of no one and no thing at all, understanding only realities that are conditioned to arise. Intellectual understanding just understands the reality by words. How can there be anyone else at the moment of seeing. What we are talking about now is only intellectual understanding about the truth of this moment, arising and falling away all the time.

What is seen impinges on the eyebase, it is there by conditions. No need to say that it is dark, brown or blue. It is only that which can be seen, a reality different from other realities. We learn to understand the truth, little by little. At the moment of seeing, what is there? No "I" at all.

What is true in life is covered up since aeons and aeons ago. It is gone, where is the "I"? The arising and falling away is so very fast.

Reality does not show up as it is, just one by one. Nobody can change seeing into hearing, each one has its own characteristic, conditioned by so many different factors. Just one dot (which impinges on the relevant base) cannot be anything at all such as a dog or cat or anything. (Thinking of) the idea of that arises and falls away so fast. What is left is just shape and form to condition the ideas of such things. When there is the understanding of this moment on and on and on, that is the answer to (all questions about) whatever is there.

Nina.

September 24, jottings XXXI

nina

12/01/22 [#173668](#)

Dear friends,

Acharn (to Nisa): Is it you that thinks? A reality thinks.

Nisa: Nāma at this very moment thinks.

Acharn: Everyone knows about seeing, hearing or thinking. Seeing is nāma, hearing is nāma, thinking is nāma. But what nāma is there now?

Nisa: thinking.

Acharn: Is it you or a nāma? Can it be "I" who thinks?

In truth there is no one, just one reality at a time. Just nāma and rūpa arising and falling away by conditions. This has to be directly experienced, otherwise it is only intellectual understanding. Now seeing arises and falls away, hearing arises and falls away, but there is no direct experience at that very moment. So it is just only intellectual understanding until one (reality) at the time can be realized. There is no one, right?

Nisa: no one.

Sarah: Is there thinking now?

Nisa: Nāma is thinking.

Sarah: Thinking is real, but not "I" that thinks. There is seeing now, but not "I" that sees. But there is thinking, seeing, hearing. There is reality arising and falling away.

Jonothan: There is a difference between knowing a "story" of reality and the direct experience of a reality. The direct experience of reality is the function of paññā. No matter to what extent one knows the story of reality, that is not the same as the (direct) understanding of reality which is in itself a conditioned reality. We cannot have understanding by wishing to have it, or trying to have it. Interest in the Dhamma and intellectual understanding has been accumulated, but hearing the Dhamma in this lifetime and reflecting on it are needed for understanding to arise again. No matter how much of the Abhi-dhamma one has heard, that may not be sufficient for the arising of understanding in this lifetime.

Nina

Dear friends,

Acharn: Seeing is a reality, it experiences an object. It is nāma that arises and experiences. So, it is not just nāma, nāma, there are so many nāmas. It is not just nāma, but what nāma is there now? Is it seeing or hearing or thinking? We have to be precise to understand the reality as it is. One word at a time, understanding clearly, until there is no doubt about it, and there is confidence. Seeing is not "I" right now, thinking is not "I". Usually reality is not known, and there is clinging to it. There is no understanding of the truth that is not there any more, it just arises only once in saósāra, the cycle of birth and death. What about the realities which arose yesterday, where are they now?

What is there now? Like yesterday, realities arise and fall away. That is the beginning to attend to the characteristic of what is there now, little by little, to condition direct understanding of an object, otherwise it cannot appear well. You do not have to use the words nāma and rūpa, there can be the understanding of them as no one and no thing. It is only that which experiences and that which cannot experience anything. This has to be a very firm foundation for the development of understanding the truth of what is there as not self, only a reality arising and falling away very fast.

Even right now reality does not appear as it is. Seeing sees, but the object does not appear well.

It seems that many different realities appear together, but as soon as one closes one's eyes they are all gone. The truth has been hidden for aeons, until there can be a moment of understanding of what is there as it is, little by little, and this can be a condition for direct awareness with understanding. In the beginning understanding is not so sharp to let go wrong view, but it begins to see different characteristics which were not known before without direct awareness. Círa kala bhāvana, development for a long time. Just listening only once is not enough, or even not just one lifetime. If this moment is not known as it is, what about next moment? No understanding, no understanding, no understanding. How could there be eradication of wrong view and ignorance if there is no hearing about the truth and considering carefully, truthfully. That is perfection, parami, developing more understanding of the truth.

Nina

October 1. Jottings XXXIII

nina

12/16/22 [#173807](#)

Dear friends,

Acharn: There can be awareness of one reality by conditions, no selection, not at will. Who knows what will be the next moment, impossible. It is not enough to say nāma, nāma. Studying dhamma is studying what is there now, as no one, nothing, and not permanent at all.

Is there anything appearing now? What is the truth at this moment? What is seen now is visible object. It is real, it is a reality. What is seen now does it have shape and form? That is thinking of what is seen. There is a reality at that very moment and then it is gone. If there is no understanding of the truth of what is there now there is no parami, perfection.

What can be taken for "I" is gone completely. Seeing arises only to see and then it is gone. Seeing is different from what is seen. What is seen cannot understand anything. It cannot think, it cannot like. What can impinge on the eyebase is different from hardness or softness.

Sarah: When we think of a situation, we think that there is something I can do. People think that they can decide whether kusala or akusala arises. That is not the understanding of reality now. Even when there is a moment of attachment now, there is no one who can choose not to have attachment.

Acharn: We talk about situations, but what is there at each moment. It is easy to say that life exists in a moment, but what is a moment? The truth is now at this very moment. Learn to understand just one reality at a time. Learning to understand just a moment can lead to understanding that there is no one and no thing. When there is the reality which is conditioned to arise, can anyone stop it?...If there is no understanding of one reality at a time it is impossible to let go the idea of self.

Sarah: There has to be the beginning of understanding of what is true now, so that understanding can develop. It is not a matter of being aware of the movement of the body or being aware of one's thoughts. That is not understanding of the reality now, but thinking about stories.

Nina

October. Jottings XXXIV

nina

12/19/22 [#173840](#)

Acharn: Now there is seeing, does it arise and fall away? There is thinking and intellectual understanding. What we are talking about now is intellectual understanding of the arising and falling away of realities. Understand the difference between intellectual understanding and direct experience. Do not just understand the words. At the moment of understanding there is just one characteristic of a reality at a time. This is the beginning of understanding the truth of no one and no thing at all, only realities, conditioned to arise. How can there be anyone else at the moment of seeing? Intellectual understanding just understands the reality by words. What we are talking about now is only intellectual understanding about the truth of this moment, arising and falling away all the time.

I had a leakage in my house and my helper who put her hand in that spot to stop it burnt her hand. Acharn said that life is in a moment. But we still cling to stories and situations. A situation is different from an absolute reality which is only a moment. My helper lost her best friend through death. She was so upset about this for a long time. Acharn said that we are just thinking about this person, only this moment. At this moment nothing is known as it is. Just learn what is there as it is, what is conditioned already. No one can do anything. Without understanding it is impossible to let go attachment and ignorance.

Sarah: One should understand this moment instead of crying about a beloved one.

Nina: One cries actually for oneself when missing a dear one.

Sarah: Realities are very subtle. There is the subtlety of the Path leading to the truth.

Nina

October. Jottings XXXV

nina

01/09/23 [#174135](#)

Nina: Someone was sad about the loss of a dog through death. People were wondering whether through the Dhamma emotions will be less. Understanding has to develop naturally and for some people emotions will not be less.

Sarah: The point is not having less emotions but understanding what is there as it is. Otherwise it is all about "my emotion".

Acharn: What is there now is not self and it has its own characteristic. Begin to have more confidence. Each moment is conditioned by what has been accumulated since long ago. Lobha is so attached to the "I", to what is there, taking it for "some thing". It takes a long time to let go the idea of "some thing". Just be reminded to attend to the characteristic of what is now appearing. Hardness is there, all by conditions. Let go the idea of trying to do something. It takes a long time to become acquainted with what is not self.

Nina: how could we explain to newcomers something "as a reality"?

Acharn: Is seeing now true? Begin to understand whether it is real or not. We are talking only about what is now appearing, to understand its truth, little by little. This moment there is studying of seeing, because there is seeing right now, and that which is seen. So it is time to consider the truth of it. At the moment of hearing, only sound is there. Consider the truth again and again so that there will be more confidence that what is heard is not permanent.

The rapidity of the succession of realities conditions the nimitta (sign) of shape and form. It can be known, but when there is no attention you think of other things, and there is no attention to what is there now. You take it for something, for things and people. What is born and what dies? There is experiencing, seeing, hearing as this person, until the end of life and then there is no longer this person. No more the succession of conditions to be this person. The subtlety of the arising and falling away of realities covers up the truth. It seems that whatever is there is still there, but it does not appear as it is.

Now there is hardness, it arises and falls away, but what appears now does not appear well. Is there enough confidence to understand it, very little at a time, as not self?

What is touched appears as nimitta. There can be more confidence that nothing can be done, and that is the Path, leading to the truth.

Nina

October. Jottings XXXVI

nina

01/10/23 [#174141](#)

Dear friends,

Acharn: Right understanding can begin to see what is taken for "some thing". We think of a piece of cake but what is there in truth? Realities experienced through different doorways condition the idea of "some thing". Without understanding naturally what is there in daily life, by conditions, it is impossible to eliminate the (idea of) a cake as something.

At the moment when hardness appears there is nothing there at all. Without understanding how could there be the letting go of an idea of a cake? What is there, not a cake. There is seeing and what is seen, there cannot be a cake. Before thinking of a cake there must be many moments of seeing and many moments of citta in between. The understanding of the truth develops each moment, even though very little. It can condition the understanding to be very strong and sharp. It is the understanding, not "I". It develops when there is hearing, thinking and considering about it. The truth does not appear yet as one reality at a time because there isn't any moment of being directly aware of what is there.

Nina

October. Jottings XXXVII

nina

01/14/23 [#174208](#)

Dear friends,

Acharn: The confidence in the truth develops on and on at the moment of being directly aware of the truth. What arises falls away, it is dukkha, not permanent. The idea of wanting or wishing is not the Path. There can be a moment of direct awareness, but by conditions, not by wanting or wishing. When a reality is there now it is time to know it, no matter it is understanding or ignorance. They are all there by conditions.

Sarah: People think that when there is more understanding there will be less sorrow, but whatever arises now is by conditions. So there is confidence when one hears about realities as anattā. That is the truth. Confidence develops with understanding more and more. To understand that life is just seeing or hearing, and no self to be found that sees or hears, there is confidence that experiences an object at this very moment. When there is any understanding at any level there is confidence but it has to develop to be stronger and stronger, firmer and firmer.

Nina

November. Jottings XXXVIII

nina

02/10/23 [#174444](#)

Dear friends,

Acharn: We have lots of attachment and other akusala. There is seeing right now. If we do not talk about it, can there be considering or thinking about it? What is the truth of that very moment?

When there is seeing no one can understand it, because it is always "I see". Without the proper conditions how can it arise to be just seeing. We cannot make it arise, it is there already. No one is there at all. When there is "some thing" there, there is attachment already to the object which is seen.

That which is seen is only there when there is seeing. No one can do anything or change its characteristic. Right understanding is understanding the truth of what is there as it is. There can be a beginning to develop confidence in the truth, depending on viriya (energy or effort), khanti (patience), adhihāna (resolution), to let go what is there.

Without hearing and wise consideration, it is impossible to get closer and closer to that which appears and disappears. Nothing to be done by anyone at all. Seeing experiences that which is seen only. Be patient enough, have enough confidence. Be truthful to the truth, sacca parami. It cannot be anything. It is short but it appears as if it is there all the time. When it has arisen it is gone. Right understanding can understand just one reality at a time.

Nina

November. Jottings XXXIX

nina

02/12/23 [#174459](#)

Acharn: There can be more confidence in right understanding as there is more wise considering about now. It is not permanent, it is gone. Just thinking about realities is not enough because the accumulation of ignorance and wrong understanding is so very strong. It needs more understanding of different degrees to let go (of wrong view). Without the words of the teachings can anyone understand reality as it is?

Right understanding can become keener and keener to let go the idea of something permanent, so that reality appears well, stage by stage.

Sarah: Patience, not trying to know, not trying to be aware, not trying to have this or that. Patience develops with understanding.

Nina

December, jottings 40.

nina

02/21/23 [#174547](#)

[Edited](#) 07/12/23

Dear friends,

Acharn: Each reality has its own characteristic, and its own function. Seeing sees, it performs the function of seeing. Then it is gone and there is only dreaming about that which is not there anymore. Someone is this person only in this life. After this life is over there is no memory of this life. The next life is not like this life. There is a new family, a new country. Seeing now is gone, everything now is gone. There can be study of clinging to the absolute truth. To realities as they appear through eyes, ears, nose, tongue, body and mind.

There can be understanding of the different moments of reality as they are. They are not known but they can be known little by little. The moment of understanding is the Path.

When we do not talk about what is there now can there even be thinking about it? When it is time to talk about it, it is the moment of considering the truth. It takes time and there is no one who can hurry up understanding. It all depends on conditions. And now there is a condition to consider the truth. Just one word: no one. The truth can show up as it is when there is more understanding of one reality at a time. No matter reality arises and falls away, but as it appears as nimitta (the sign or image), it can be studied, one by one, little by little.

Sarah: It is a very great burden when there is clinging to "my" development, "my" paññā that is not enough. Whenever there is that strong clinging to me and my development it is not only a great burden but also a hindrance to the development of understanding. As Acharn says, there has to be the development of understanding anattā from the very start. Otherwise there is no letting go of wrong view, especially when there is the idea of "my progress, my understanding".

December, jottings 41.

nina

02/23/23 [#174562](#)

Acharn: It is not me, not mine, only a reality that is conditioned, that arises and falls away instantly. It is the function of paññā, not of anyone at all, to understand reality little by little. It is not a matter of words "understanding is no me, attachment is not me, aversion is not me". There can be understanding of the characteristic of what is there. No expectation, understanding is gone, but there can be understanding again. At the moment of hearing and considering there can be a beginning to let go ignorance and attachment. At the moment of seeing or hearing there can be a beginning to understand the characteristic of non-self. There is no other way, there are only pariyatti (intellectual understanding), paiipatti (direct understanding) and paivedha (direct realisation by way of the stages of insight and enlightenment).

Nina

December, jottings 42.

nina

02/27/23 [#174585](#)

Acharn: right understanding begins to develop to know the difference between seeing and that which is seen, hearing and the sound which is heard. Is there a little more understanding of the truth? When realities seem to be experienced together, nothing can appear clearly, there is no understanding of what is there and then gone. Be truthful to the truth, that is the only way. It cannot be known without wise considering. The realisation of the truth is the realisation of what is there now. It just appears shortly and then it is gone. There has to be conditions for whatever arises, no selection of object, place or time. When there is ignorance can anyone cause the understanding of the truth?

Nina.

10 December, jottings 43

nina

02/28/23 [#174606](#)

Nina: What is intellectual understanding (paryatti). People usually take it as thinking in conventional sense, it is the "story" of realities.

Acharn: From the very beginning, what can be directly experienced as it is? Otherwise we think of other things instead of the reality that is appearing. We talk about seeing because there is seeing right now. There is no understanding of the nature of seeing yet. We have the idea of "I am seeing". We think we all know what seeing is, but we do not really know the absolute reality.

It sees, there is no one there at all. Consider wisely (manasikāra), thoroughly, carefully, whether it is true that there is only a moment of a reality that sees. It is always "I see, I hear, I think". Can the seeing be "I", or "I see"? Seeing sees, there is no one at all. It has conditions for its arising. No one can make it arise, there is no understanding of the truth of that which sees. It is conditioned to arise just to see.

10 december, jottings 44

nina

03/01/23 [#174622](#)

Acharn: If seeing does not arise, how can there be seeing? Now we learn to understand seeing and this is intellectual understanding of seeing. There can be a moment of considering the truth: it is conditioned and it is gone instantly. What is really life? A moment of experiencing an object. Seeing is not a person, it is only a moment that arises, just to see. Is it true? We learn about what is there now. It is not always there, it is conditioned. What is at the back cannot be seen, it does not impinge on the eyebase to condition a moment of seeing to arise. Have confidence in the truth, little by little, and there can be more understanding of seeing. What about hearing? Exactly the same, but a different moment. A reality that arises and hears the sound that impinges on the earbase. Just experience the arising and falling away of whatever is there, its impermanence. What is life? What arises and experiences an object. One can have confidence in the truth that nothing is permanent. There is no one, no thing. What can be experienced is only through six doorways.

10 December, jottings 46.

nina

03/04/23 [#174634](#)

Acharn: What appears is conditioned to arise, but no understanding that it is not always there....
Hardness cannot be taken for anything at all. Anattaness is not just the word. Whatever is there is an absolute reality, it has its own characteristic which cannot be taken for pencil or chair or anything. At the moment of touching, there is no one there at all. It is hard, it cannot be anything at all. At each moment there is what experiences and what is experienced.
It is easy to say it is nāma, it is rupa, but usually it is "I" that is seeing. We do not speak it out, but the "I" is there. "I" all day from life to life, when there is no understanding of just one reality.

Jonothan: Before hardness can be known as impermanent, it has to be known as just hardness. It has a specific characteristic that distinguishes it from all other realities. There are also characteristics that are in common with all realities. (N: Dukkha, impermanence, anattā).

Nina.

10 December, jottings 47.

nina

03/08/23 [#174693](#)

Acharn: Begin to see the subtlety of what is there, hidden for aeons. Usually it is "I see, I remember". They are all different realities. Learn to understand the true nature of each reality. What about the five khandhas. There is feeling, but if it does not appear it cannot be known. Are there enough conditions to attend to it? Until it is time unexpectedly to begin to study it. In the beginning understanding is not so clear. If there is no studying, considering the nature of realities there will not be understanding, just thinking in words.
When there is trying to do something, or expectation, it hinders instantly. Understanding works its way, there is no one there. Seeing just sees, hearing just hears, thinking just thinks and this is the absolute truth.

Nina

17 December, jottings 48

nina

03/17/23 [#174777](#)

Nina: We had a discussion about feeling lonely, when we miss a dear person who died.

Sarah: There is seeing, or hearing, no matter we are on our own, in our flat or in a party. Seeing and hearing can be the partner of lobha or of understanding. Unpleasant feeling is conditioned already, it cannot be any other way. There can be the understanding that it is anattā, not my loneliness. It is just a dhamma and then it is gone. It seems that we are lonely the whole evening, but it is a moment of thinking and then it is gone. Nothing lasts at all. The Buddha taught in different ways to different people, but the purpose is always understanding reality now.

Acharn: How subtle dhamma is. We are talking about what is real, what is there now. It is not a person, not anything, not a pencil, but it is that which is seen in a moment. It cannot be "some thing". It is what has impinged on the eyesense, and how short, how little it is. What has impinged on the eyebase conditions a moment of seeing. When there is more considering there can be a beginning to understand what is meant by dhamma. It is gone for ever, never to arise again.

There can be more confidence. One should not merely remember that there is no self, no one. Seeing is there. Does it belong to me? It seems it is yours, but in truth, where is it? Is it still there to be yours? In truth it has gone forever, never to arise again.

Just understand the truth, little by little. The perfections of sacca, truthfulness and adiṭṭhāna, determination, are necessary. It takes quite a long time, and we need viriya, energy, and khanti, patience, to let go, nekkhamma (renunciation), to let go even clinging with ignorance to what is now appearing.

The dhamma itself is subtle, no matter what we are talking about; it depends on how much understanding of the truth of it is there. The truth begins to appear well to paññā. There can be understanding of just one reality at a time. There are realities arising and falling away and they cannot be taken for "I" when there is right understanding.

Nina

December 31, jottings 50

nina

04/11/23 [#175013](#)

Acharn: That which is seen must be so very tiny, that it can impinge on the eyebase. It is there before there can be a table and many people around. There are continuously conditions for that which arises and experiences an object, from life to life, from moment to moment. If we do not talk about it on and on, there are conditions for thinking about other things. That is why we come here to listen, to consider the truth of what is there and what is so close.

There is hardness now, appearing as it used to be and there is no thought about it at all. What is there has to be known, otherwise it is "some thing", as my leg, my arm.

Nina.

December 31, jottings 51

nina

04/14/23 [#175036](#)

There was a discussion with Vietnamese friends about Samatha and the sphere of immaterial existence.

Acharn: What is the Path leading to less akusala? Without understanding can there be less ignorance and attachment? The Path is so very subtle. When there is a moment of hearing the truth of what is there now it can develop. Understanding the truth is not just repeating the words. There can be a beginning to have right considering of what is meant by that which experiences. Understanding develops on and on very gradually. What hears? What thinks?

Sarah: When there is understanding of rūpa now or of any other reality, there is no doubt, no confusion and confidence is being developed. As to arūpāvacara plane (the sphere of arūpa, referred to in the discussion), it refers to the plane where no rūpas arise. Now at this moment various rūpas arise and what can be understood is what appears right now. The very subtle clinging of the anāgāmi (who has attained the third stage of enlightenment) we do not have to talk about it now, but what about the clinging now? We may forget thinking now, confusion now. Confusion is a reality. What about the understanding of confusion, or of unpleasant feeling now. That is more precious than what other teachers say.

Acharn: We think that we know what craving for fine material existence and craving for immaterial existence are, but this is not the understanding, but just remembering the words.

Nina

April 15, jottings 52

nina

04/16/23 [#175054](#)

Acharn: When there is seeing, what is it? There must be a reality that experiences an object. If it does not arise there cannot be seeing. It experiences the object which is seen. It has arisen by conditions to experience that object and then it is gone.

We learn to understand what is there in life. We take it for "I". "I see, I think". It is not there all the time. It is gone while we are talking now.

Just develop understanding little by little, in order to understand gradually and more closely the characteristic of the object that is now appearing. It is there once in samsāra and then gone, never to arise again. It is the way to understand the truth of "no one there" at all. There can be the understanding of the truth with confidence, with determination (adīṇhāna), with viriya. It is no one.

There can be a little more understanding of one reality at a time. Even now it seems that there are so many things around. When there is a moment of just being aware of one characteristic it is different from no awareness at all. Hearing now is just a moment, seeing now, thinking now, they are just for a moment and then they are gone.

When there is no understanding there are more moments of accumulating akusala. The more understanding there is, the more there is letting go the idea of trying to do something.

Nina

April 15, jottings 53.

nina

04/20/23 [#175135](#)

Sarah: The perfections have to be developed with understanding from the very beginning, but no one can do anything at all.

Acharn: There is no one at all...Reality is subtle because it cannot be understood instantly, right now. Patience is there as a perfection. And there is no thought of trying to do something, trying to work things out, trying to sit. This is not the Path.

Nina: Acharn speaks much about confidence.

Acharn: It is not the word, it is the moment of understanding just one reality more deeply. Confidence is the understanding that no one can do anything at all. What we take for people and "I" are different dhammas. If one understands this, confidence increases. It takes long to let go what has been accumulated for aeons and aeons up til now. Understanding conditions more confidence in the truth. This is the confidence in the truth, letting go the idea of self.

What is the absolute truth? How subtle it is. What is seen is only what appears for such a short while. It arises and falls away. One reality is the chief of experiencing an object (citta), but it is not known, even it sees or hears. Begin to get closer to understanding the hidden reality.

Nina.

April 15, jottings 54.

nina

04/28/23 [#175227](#)

Jotika: What is reality and what is not? Seeing is a reality. I see a form, I see Sarah, but that is not a reality. That is thinking.

Sarah: Because of memory. Memory is real, seeing is real. What is thought about is just an idea. Reality has a characteristic that can be directly known. Thinking can be known but the idea is just what is thought about. By considering one reality at a time the distinction can be known between what is real and what is just an idea.

Jonathan: First there has to be the understanding of the different realities. We cannot jump to the understanding of "no me" at the beginning. This is where patience and confidence come in. Understanding cannot be developed in a rush.

Jotika: Understanding cannot be developed by me.

Sarah: As understanding develops there will be less the idea of "I" doing different things. There are no short cuts.

Jotika: It is not "I" who is understanding.

Sarah: Understanding itself understands. It is a reality that arises by conditions. It understands for a moment and is then gone. Is anyone speaking now, Jotika? They are just different moments of thinking. The intention to convey a meaning conditions different rūpas. Is there anything to be understood now? No me, no "I" no you. That is Dhamma.

Nina

April 15, jottings 55

nina

05/05/23 [#175255](#)

Acharn: Hardness is hardness, but we take it for a chair, a car. What is there in truth at the moment of touching?

Jotik: We take it for the body.

Acharn: Right understanding understands the truth of what is there, stage by stage. It appears but there is no understanding of the truth of it. Learn to understand "no one", anattā, more and more deeply. Without patience, truthfulness and paññā there cannot be the realisation of the truth of his very moment as it is... What has fallen away is gone, never to arise again. How can it be "some thing"? In truth not "something" is there. There is just a moment of arising and fallen away, so rapidly. So it conditions to be shape and form, to be taken what is what. As paññatti (concept) of the shape and form, as Khun Sarah, Khun Jonathan, as you and me.

Sarah: You, Jotika, mentioned consciousness of the body. The touching is citta, not I am touching. What is experienced by the touching? What is what we call the body? Is it a reality? Awareness can only be aware of one reality at a time. Otherwise there is no understanding of what is real, what can be directly known. There can be awareness of seeing, of thinking of tangible object. There cannot be awareness of the conventional idea of "what is going on", such as "I am picking up a glass". That is why Acharn spoke about being aware of one reality at a time. Seeing now is real, it experiences what is seen. There can be thinking about the shape, attachment to what is visible. Seeing leads to so many ideas about shape and form because of memory, thinking of this pattern, about Sarah or Nina, but what is seen now is just what is visible.

Nina

April 29 , jottings 56

nina

05/18/23 [#175310](#)

Acharn: Sound is sound, smell is smell, there must be the reality which experiences it. Any time it arises it experiences an object and then it is gone. It does not last, like seeing right now. Hearing is not seeing. They arise so very rapidly, alternately, it appears as if they are together. But in truth they cannot be together, they arise because of different conditions. They cannot be taken for anyone because cittas arise because of different conditions. We use the term citta or viññāṇa. Citta is the chief of experiencing an object. Without citta there cannot be the world, water, moon, trees, impossible. The rapidity (of the succession of cittas) conditions the mark, sign or form to be known as: this is this, that is that. But there must be a reality which experiences an object. Just learn to understand the absolute truth of life as it is. Realities have to arise when there are conditions, not by anyone's power. There is the reality which does not experience and the reality which experiences, in any life, in any world. There must be a reality that arises and experiences an object, otherwise that object cannot appear.

Sarah: We usually live in a world of people and things and take them for real. But when we are worrying about things in daily life we are just thinking of different stories of people and things. Through the Buddha's teachings we begin to understand what is real, not just what we imagine to be real. What is seen is just what is visible, different from shapes of people and things. There can be a little more letting go of the idea of "I" that experiences some thing or some one. We can learn to understand the reality that experiences an object and the reality that does not.

Nina.

April 29, jottings 57

nina

05/19/23 [#175312](#)

Sarah: We have to come back to this moment to understand a little more what is true, what appears now. Otherwise we can just think about it. For example, what is heard? We think that Acharn's voice or my voice is heard. But just sound is heard. Immediately there is thinking about different sounds, different words and their meanings. We can learn a little more what is real at this moment. We think that I hear a voice, but actually it is just a moment of hearing now which experiences the sound. This is life from moment to moment. A moment of experiencing and it falls away instantly. There is no one there at all.
The teachings are very deep and subtle. It is not a matter of trying to understand, trying to do anything, but gradually what is true, what is real can be understood.

Nina

April 29, jottings 58

nina

05/21/23 [#175323](#)
[Edited](#) 07/12/23

Sarah: We talk about seeing and visible object, so that understanding can become firmer and directly understand what appears right now by conditions, at any time and in any place. It depends on accumulations and understanding. As to hardness which appears now, we can say the hardness which is touched can be the object of right understanding without any name.

Jonothan: Studying Buddhism does not mean less akusala, less unwholesome mental states and being more calm, but it means understanding to see the way things truly are.

Sarah: the distinction between seeing and what is seen becomes clearer.

Jotika: I heard Acharn saying that seeing is the chief. I understand that this is the main thing and it is so from birth. It falls away all the time. From birth on it is arising and falling away.

Sarah: At each moment in life there is the experience of an object. What Acharn was referring to is that citta (consciousness) is the chief in experiencing the object clearly, but it needs the support of seven mental factors, such as phassa, contact.

Nina

April 29, jottings 59

nina

05/26/23 [#175349](#)

Develop understanding of the nature of what is there, not just the word. Seeing sees, it is a reality which experiences an object. Hearing is a reality which experiences sound. This is the development of understanding of the absolute truth of what is there as just one reality, different from the other realities. There is seeing because of that which is seen. It is a reality which experiences only that object. There can be a little more understanding at different moments, by conditions. This can condition more confidence in what arises and experiences an object. If there is no thinking, no considering, how can there be understanding of the reality which sees or hears. Whatever is there, there has to be citta, the chief in experiencing an object.

Nina

April 29, Jottings 60.

nina

05/29/23 [#175380](#)

Sarah: As Jotika said, all is so strange when we begin to listen about realities.

Sarah: We are so used to follow a practice but there is no one to do anything. No one can select what is seen now. There may be intellectual understanding but that is not enough. The understanding has to develop and go deeper and deeper, to understand what appears now. Only that will eradicate doubt and ideas of selection and ideas that "I" can do something.

It takes a lot of considering to really understand the truth. Most of the time there is interest in other things: the food one eats, the scenery, what other people are doing. Interest can be wholesome or unwholesome. Interest cannot be forced, it depends on conditions.

Acharn: There is seeing right now. Everyone knows seeing, but does it appear? Why is it not known? What appears to be object of right understanding: people, sun or moon? Is that visible object? Does it impinge on the eyebase? That is why it has to be considered again and again and again in order to understand it as it is. Is the reality which cannot experience an object known as it is? The intellectual understanding of the level of pariyatti (intellectual understanding) is not strong enough. Can it condition direct understanding of what is seen? Is what is touched, what is hard, known as it is? Or is only just sound known, different from knowing the meaning of words? There can be just a moment of beginning to understand the subtlety of realities, of that which is there now, to be learnt little by little.

Nina

May 6, jottings 61.

nina

06/04/23 [#175433](#)

Sarah: Even while we are worrying, there can be understanding at any time, understanding that there are just different dhammas that are conditioned. There are different moments of thinking, of worry, of seeing, of hearing, and they just arise and fall away, one at a time. As Acharn said, if there is no citta at any moment, there could not be any object appearing. It is quite common to be lost in stories, taking them for very important, for being real. It is the fantasy in the mind, worry about what will happen tomorrow, or even now. And no understanding. Usually there is an idea behind it of "I want to do something, to change it or make something happen." Each moment is conditioned, no one can do anything about it...No one there to do anything at all.

Jotika, you said that you are glad that you are no longer working, since there is no "I" to do anything.

But no matter one is working or not working, at home, at school, or in the forest, there are just different moments of seeing, hearing or thinking.

Understanding does not mean not working, not being busy. Whatever the situation, there can be more understanding of the truth that there is no one.

Jotika: It is not me who experiences, the citta experiences.

Sarah: Citta and Cetasikas are the only realities that experience. Each one arises by conditions, not by anyone's will. There is no one to have any will.

The idea of "I who should be able to do something", is a big burden in life. Understanding lets go of that burden, little by little.

Nina

June, jottings 67

nina

08/09/23 [#175959](#)

There was a discussion about the cittas of the sotāpanna (the person who has attained the first of the four stages of enlightenment).

Nina: the sotāpanna has no more wrong view, but he still clings to other people, he is sad when a beloved one dies. For some people it may be difficult to understand that we can live in the conventional world with people and not cling to the idea of a person, beginning to understand what the world is. The conventional world is often taken for the real world.

Acharn spoke about sīla. Drinking just one sip (of strong drink) can be accumulated until it can cause drunkenness and motivate wrong deeds. She said:

The point is just understanding reality as it is and it will work its way to all kusala of the sotāpanna.

Sarah: It is not so much a matter of following rules, but it is the understanding of the harm of akusala.

Jonothan: The sotāpanna still has clinging to all kinds of conventional objects. He has not eradicated clinging to sense objects but he has no wrong view. There are different levels of understanding the true nature of realities. He has eradicated wrong view and dobt.

Sarah: He as no doubt: what is seen is visible object. There is no one who experiences and no one and no thing that is experienced. There are just different realities, arising an falling away.

Nina.

June, jottings 68

nina

08/11/23 [#175974](#)

Acharn: Intellectual understanding of what is there now is not enough. Even a little expectation or wishing or concentration is not the Path. The "I" is there... There is no one there at all. Little by little there can be conditions to be aware of what is there in life. It can be just a moment of understanding the object which is there. It is there to be known as no one and no thing, so very short.

It depends on conditions whether there can be awareness or just thinking with intellectual understanding. Just a moment of conditioned reality and then gone.

Even right now we talk about the truth of what is there as a condition for a little more understanding of what is there. That is the subtle way of letting go the clinging to self and even the clinging to the Path. Trying even just a little is not a moment of understanding, so there cannot be the letting go of what is there.

Nina

June jottings 69

nina

08/13/23 [#175986](#)

Jonothan: In dhamma terms: what is good is kusala citta. We are so accustomed to think of actions, of deeds, of the outward appearance. Kindness is kusala citta, not a particular act. It is conditioned, it cannot be made to arise in order to be a kinder person.

Acharn: Without understanding can there be more kusala? Impossible. Without understanding the value of knowing the truth there can be none at all. At a moment of understanding there is no one there at all.

At the moment of akusala we may be trying not to have it, but it is there (already). When we are criticising someone else, when there is an idea of this or that person who is wrong, what type of citta is there? It is not that person's akusala, but it is one's own akusala. Akusala is there when there is no understanding of the truth. At the moment of understanding, there is no one there at all.

No one can force clearer understanding, but it is the beginning of not forgetting the truth. The truth is there now, it can be understood, but (only) by patient understanding, little by little. Not by trying, by doing (something), but by understanding that it is there by conditions.

But the truth is so very subtle. There can be a moment of thinking, but that is not enough. You do not have to think of a name, but the truth is there to be known, it is so close...

Without awareness and intellectual understanding it is impossible to know what is there now. It pops up by conditions. The teachings of the Buddha become clearer and clearer at the moment of understanding what is there.

Nina.

June, jottings 70

nina

08/17/23 [#176023](#)

Acharn: We live in the dream world, not understanding reality as it is. But there can be a beginning of being true to the truth and this is the Path to understand the truth. When it is so firm no one can change it and the "I" can never be there anymore.

Just live happily, no need to force oneself to understand this or that. The conditions are there, the conditions to understand what appears as it is. This is because of understanding and letting go little by little, unexpectedly. One can learn to understand the truth and how much ignorance there is from life to life. The development of understanding has to go on, otherwise there is wrong understanding. The development has to go on carefully, non stop, from life to life. It is worth while even to think what is there now. It is real just at the moment when it is there, and then gone, never to return.

Have more kindness, because of understanding, life is so short. At the moment when there is no kindness, what is there? No one, only akusala. It has to be by conditions, it all depends on one's own conditions whether it is enough of seeing the danger of akusala. When it is not friendliness it is "I" or someone. Just living alone when there is understanding, just no one. Whatever is there is not permanent, even now. Dhamma is dhamma, but it can be understood. It takes a long time for the perfections (pāramis) to develop. Right now there are pāramis when there is understanding.

Nina.

une, jottings 71

nina

08/23/23 [#176057](#)

We had a discussion about mettā, kindness, and about the fact that people take attachment for mettā.

Acharn: Is attachment mettā? Each reality is very subtle. Even when hardness appears it has to be directly known as it is, stage by stage. Like other realities such as hatred, attachment, seeing or hearing. They are all conditioned dhammas, arising and falling away, never to return. This kind of thinking about the truth can let go attachment to have such qualities as mettā, compassion.

No one can stop the arising of conditioned reality, no matter it is ugly akusala. But it is there and only right understanding can understand it as "no one there" at all. It is just a conditioned reality and then gone, never to return. Understanding of the truth can let go other unwholesome realities, no matter it is attachment, aversion or ignorance...Just understand realities as there can be moments of reflecting on it, carefully consider them, until there is a little more letting go of attachment, aversion and ignorance of that reality. That is the way that there is less attachment to any reality, because of understanding the truth that it is just a reality, even right now. What is not known now can it be known, little by little? The reality which experience an object is there and the reality which cannot experience anything.

Nina.

July, jottings 72

nina

09/04/23 [#176104](#)

[Edited](#) 09/08/23

There was a discussion about nimitta, the sign of a reality. Realities are arising and falling away very quickly, and it is not possible to experience one single reality at one moment. Only the sign of a reality can be experienced.

Sarah: No matter we talk about seeing visible object or hearing sound, it is always the nimitta of what appears.

There is the nimitta of what is taken for something. But there is no one there at all...

If there is no understanding of the nimitta of different realities, how quickly they are taken for the shape and form of something, then there is no way to eradicate the idea of self. It seems that there is something lasting. What is seen seems to last for a while, the world is light for a while. However, whatever arises in life falls away so quickly.

Nina.

Seeing danger.

nina

10/05/23 [#176217](#)

[Edited](#) 10/07/23

August, jottings 73. Seeing danger.

Acharn: There is "I" and "I" all the time. Is it dangerous? There is just a moment and then gone. What about the danger that is not known? Why do we study the truth of what is there?

To understand the danger of no matter what, as it is. Understanding of the truth of dhamma should be more developed. Just learn to understand the truth of what is there. There is seeing, hearing, thinking, but not enough understanding yet. It has to develop until it shows up as no one, nothing at all. What appears is (still) "something" and "someone". We cling to situations, to people and things around.

Sarah: Whatever is conditioned now is dangerous. It falls away instantly, it is the object of clinging and ignorance, again and again.

The world is arising and falling away at any moment. Seeing the danger of any reality right now conditions detachment, more and more turning away. Dhamma is not in anyone's control, it is all gone.

Acharn: When nothing arises can there be any danger?

Sarah: When wisdom is developed and firm enough, it turns away from what is conditioned.

Nina

October jottings 74

nina

10/08/23 [#176232](#)

Acharn: How much understanding is there? Not just the word, but the characteristic we have learnt about. There should be khanti (patience) and viriya(energy), to develop the understanding from hearing, considering, by conditions, again and again and again, without expectation .

It is beyond expectation. We should have confidence, the truth is as we have learnt, but it does not appear yet as it is. But it is there to be object of understanding, by conditions, little by little. Whatever is there can be known unexpectedly: greed, attachment, aversion, irritation. Without any word it is there and it shows up as it is.

Even though it is very little, without it there cannot be experience of the truth of it. The characteristic is there but it is not known yet, until there are the right conditions unexpectedly, even a moment of direct awareness with a little understanding. It is so very little in the beginning and then it develops on and on gradually, unexpectedly. Nothing can be done.

Nina

October jottings 75.

nina

10/10/23 [#176250](#)

Acharn: There can be a moment of understanding the truth after hearing and considering. There can be the right conditions for that very moment. In order to begin to understand the truth there has to be the perfection of patience (khanti parami) from moment to moment. One should develop very gradually understanding of the truth, stage by stage, right now.

Is there someone there besides seeing? But attachment, the wish or desire is there, trying to have more understanding. There can be right understanding of the truth of whatever is there.

Seeing is not wishing or desire. Seeing just sees, but after seeing ignorance and attachment are there.

Understanding is so very little, but it is there from moment to moment. How long will it take to understand what is there in life? Not by selection, because what is there is conditioned to appear, it has arisen. No one at all.

The citta is the chief of experiencing an object. As soon as it falls away it conditions the next moment to arise instantly, by contiguity condition (anantara paccaya). Who can stop it? It is there right now to understand different conditions, to understand whatever conditions such or such reality, at such or such time.

We should have confidence of the truth that there is no one, no "I", only different realities. Understanding is no one. It understands and it is gone, and it develops. It develops a little more, a little more, a little more, as a perfection (parami). No one can stop birth, death, seeing or hearing.

When it understands the truth from hearing, considering, thinking or attending to the characteristic of what is there, little by little, this is the moment of letting go ignorance and attachment.

Nina

Oct 21, jottings 76

nina

10/22/23 [#176307](#)

Acharn: It is time to understand the subtlety (of Dhamma); even it is there, it is not known. There is nothing to do, to hope for, or me. They are all there by conditions. What is there can be object of understanding, understanding of the truth of life... Each moment if life is the test for understanding. There is seeing and it is time to understand the subtlety of seeing, to develop a little more understanding of that which is there now. In truth it does not appear as it is, it seems to be like flowers. In truth it is only what can be seen... A little more understanding of the truth can develop, to let go ignorance and taking that for something like "I" or some thing.

Understanding grows little by little. The moment of understanding is the Path leading to the realisation of the truth. Seeing is there by conditions or hearing. At the moment of seeing there is no hearing, they are not together.

There is no intention to try so hard to let go all ignorance and attachment, to let go misunderstanding that it is something. No one can stop the arising and falling away of each moment now. The moment of understanding is letting go wrong understanding. At the level of thinking there is not yet direct understanding (of reality) just as it is. It is beginning to be the object of right understanding gradually.

Wo knows how much of the knifehandle wears away at each moment of touching it. There can be understanding at the moment of hearing, little by little, and then life goes on, and then there can be understanding a little more of the truth of this moment. It depends on conditions how many moments of understanding are there, how many moments of seeing, hearing, touching and so on. All are dhammas and nothing can be taken for something or someone... Right understanding can know what is understanding and what is no understanding and ignorance of what is seen or heard.

21 Oct, jottings 77.

nina

10/23/23 [#176314](#)

Acharn: In truth there is no one and nothing at all. We should not just repeat the truth but also understand the truth. Seeing is gone, thinking is gone, everything is gone. That is so true that it can be realised. When we consider, read about it, understanding develops from moment to moment, little by little. Daily life is the test of understanding...

There can be understanding at the moment of attention to the characteristic which is there and then it is gone, never to arise again. This is life in split seconds, on and on, so long as there are conditions. Now there is arising (of reality) but the arising is not yet realised. At the moment of understanding the characteristic is gone and the next one arises. Little by little this can be directly known. It is so clear when there is no attention to the idea of self...

At the moment of seeing, what appears? There is feeling, memory, attention and other mental factors (cetasikas)

...

The subtlety of this moment can be understood. There are so many realities appearing one after the other, that are not known. After seeing there is attachment and then it is gone. Each moment never lasts at all.

Understanding this can condition more confidence in the truth. There is right awareness and understanding, or there is not. It all depends on conditions.

Nina.

21 Oct, jottings 78

nina

10/24/23 [#176322](#)

Acharn:

The beginning (of understanding) is not clear, not strong, not sharp. When there is more understanding from moment to moment, no expectation, there is the perfection of patience, *khanti pārāmi*. Patience, not to do anything, and that is the condition for right understanding... It cannot be realised suddenly, when there is the lurking of desire. Even very slight attachment can be known by *paññā*, otherwise it cannot eradicate wrong understanding and ignorance.

The way understanding is developed is very subtle. *Paññā* develops little by little before it can reach a higher level. But have confidence in the truth, even to understand a little more from time to time. It is the only way to let go the idea of self, little by little. Like this moment, who knows how little understanding is there and then gone. It is not keen, but it is there developing. Life is like usual, eating, seeing, hearing, working, understanding the truth by conditions.

So now what is there is real, it is a reality... At the moment of seeing it is there, right understanding, not intention (*cetanā*) that works so hard to understand. But there is a beginning of understanding, little by little, by conditions. It may attend to the characteristic which appears or just think about it, not forgetting it. There can be thinking in such (or such) way by conditions.

Nina

21 Oct, jottings 79

nina

10/26/23 [#176328](#)

[Edited](#) 10/27/23

Acharn: We can begin to understand (the truth) very gradually, very subtly. So subtle as understanding the intoxicants, āsavas (the very subtle defilements of clinging to sense objects, to existence, to wrong view and to ignorance). No matter when seeing, sitting, lying down, the āsavas are there. After seeing there are a few moments of āsavas.

Jonothan: It is very important that Acharn says that life goes on as usual, like thinking of situations, disagreeable people. After hearing Dhamma we can appreciate the true nature of reality as it really is.

Sarah: When you, Jotika, speak about working on yourself, isn't it the opposite of letting go the idea of self? People think of trying to have less dosa, more kindness and compassion, but it can be motivated by clinging to the idea of a becoming a better person. This is the opposite of letting go the idea of "I". There can be understanding and accepting whatever is conditioned at this moment. The point is not: trying to change what is conditioned or trying to let go the idea of "I" that wants and wishes, but instead just understanding what appears now. Like Nina who didn't want to be upset by criticism by her elderly father - that is just "I" who wants to be another way. Whatever arises is conditioned, it does not belong to you, to me or to anyone. Whatever arises is gone already. Understanding this is the only way to let go the idea of self.

Nina: we like to react less, to improve ourselves.

Sarah: There is at such moments no kusala of any kind. It is all about "I" and my problems. Understanding is the best medicine.

Nina: Thinking of a situation is not understanding the absolute reality. The absolute reality is just momentary and immediately gone. We forget the difference between thinking of situations and understanding what is now.

Sarah: It all comes back to this very moment.

Nina.

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21 October, jottings 80

nina

10/27/23 [#176330](#)
[Edited](#) 11/02/23

Sarah: What about now, Jotika, is there unpleasant feeling now? Does it last?

Jotika: No answer, there is a kind of hopelessness.

Sarah: It is just a moment of thinking, there can be understanding. It is just a dhamma, not "I".

Nina: You may be disturbed by hopelessness, but when you know that it is only a moment of thinking, there is less hopelessness,

Jotika: That is all words to me.

Nina: It takes patience and all the perfections to understand this. That is why Acharn reminds us all the time about the perfections. It is so helpful, no reason to be hopeless.

Sarah: It is very encouraging and inspiring just to appreciate for a moment that different dhammas arise which are not under anyone's control. No one can condition anything, it is just the way it is. It is encouraging that nothing can be done at all. Dhammas just arise by conditions, so let understanding work its way, naturally and cheerfully.

Nina: I can understand that it feels like a cold shower when people say that there is nothing to be hopeless about. It can be difficult to accept.

Sarah: Because of the habit and accumulations. When one knows that it is just sound that is heard, just visible object that is seen and then gone instantly, one appreciates that the only problem is just that habit of thinking like that. Why feel hopeless about the sound that is heard, the hardness that is touched?

Jotika: The people in Israel cannot talk with each other.

Sarah: Of course thinking about it is bound to be disturbing, but the Dhamma is the best medicine. Life is just now at this moment, at the moment of seeing, of hearing or of thinking.

Jotika: Is there anything to do for us?

Nina: Years ago I had problems with my father. There was nothing I could do.
It takes so long before we are ready to accept that there is nothing and no one, nothing to be done.

Jonothan: Before you heard that all is conditioned, and that nothing can be done, was life better?

Jotika: I cannot make contact with those words and your talk.

Nina

21 October, jottings 81

nina

10/27/23 [#176331](#)
[Edited](#) 11/02/23

At the end of the session Acharn gave the following explanation of Dhamma and this was posted by Sarah:

Hope

Jotika mentioned she was upset about the situation In Israel.

Ajahn Sujin: What is your hope?

Jotika: An opening for peace.

AS: Can anyone do anything?

J: I thought about sending good wishes and some behaviour.

AS: Is the hope dukkha?

J: Yes.

AS: Did the Buddha want anyone to have dukkha? Some would like to have pleasant situations but when having unpleasant ones, is it dukkha?

J: Yes

AS: What about pleasant situations, are they dukkha?

J: Yes, in theory.

AS: What is more dukkha, more dangerous? It's time to consider the truth. One would like to be in a pleasant situation without knowing it's very, very dukkha, bound by attachment, wanting it again and again.

Sarah:

No one can change the others' thinking about unpleasant situations but we can learn that if there is no thinking about them, they are not there. When we think and dream about having pleasant situations we forget they are so very dangerous too. It's like a drunk or drug addict who is addicted to pleasant sense experiences.

When we try to help others but they have no interest in hearing the truth, the danger and addiction continues on endlessly. When we think about dukkha and we just think about what is unpleasant and hope to have pleasant experiences, it is like hoping to be drunk again and again. As long as there is fighting with no understanding, there is just hoping in vain for pleasant situations.

When there is right understanding it never hurts or harms at all. There is no one in truth, just kusala and akusala kamma. The best medicine is to understand whatever occurs is by conditions. Kusala

November, jottings 82

nina

11/23/23 [#176500](#)

Acharn: Everyday life is the test of understanding. Understanding is very truthful, it knows how much kusala there is at any time. Who knows what will be the next moment. Right understanding is (still) so very weak because of not understanding only one reality at a time. . .

Understanding is letting go very gradually ignorance and attachment. Seeing arises at the eyebase. The eye cannot see but it is there. Each word conditions a little more understanding, but there should be no selection.

Nina

November, jottings 83.

nina

11/27/23 [#176524](#)

We discussed fear of death.

Acharn: Wat about right now, no time to fear, it is there already when time comes. Like seeing, it is there already, hearing is there already, by conditions. Nothing belongs to anyone, because there is no one.

Sarah: No one dies, there is just the succession of cittas arising and falling away. There may be thinking about "artificial intelligence", or washing the dishes, just the succession of cittas. No one is thinking or seeing.

Acharn: When one is thinking about artificial intelligence, what is thinking? There is no "I" who thinks. Just understand the ultimate truth, to let go the idea of "I am thinking". ..

The reality which arises and experiences an object is so very short. It is unknown, arising and gone, all the time. Seeing just arises to see and then there is thinking about the object. It seems seeing is always there, but in truth it is not always there. It is not permanent, it is just a conditioned reality.

Nina.